Stri Dharma

Official Organ of the Women's Indian Association

Vol. 5 No. 2] November 1921 [As. 5 Post free

Editorial Notes and Comments

Malabar

The terrible sufferings of the unfortunate people in Malabar are filling our minds just now. Scores have been murdered, thousands have been driven from their homes, which have been destroyed, and have been robbed literally of all they possess by the Moplahs. These people are absolutely without food or clothing. The sufferings of the women have been unspeakable—and the babies and children are without milk and often wounded with knife cuts. The hearts of all people can but be filled with pity. But it is no use to feel sympathy and do nothing. Help must be sent at once and for some months to come; so the

Malabar Relief Fund

has been organised, the Working Committee of which has authorised a Ladies Committee and appointed one of its members, Mrs. Jinarajadasa, in charge.

Ladies Sub-Committee

This Committee consists of Lady Sadasivier Mrs. Krishnaswamy Chetty, Mrs. S. Srinivasa Iyengar, Mrs. Guruswami Chetty, Mrs. Swaminatham, Sister Subba Lakshmi, Mrs. Thiruvenkatachari and Mrs. Alwar Chetty. Already good work is being organised. The Women's Colleges are collecting cloths and money. The Ladies' Recreation Club is organising a lecture and an entertainment to raise funds; A meeting has been organised for November 15th in the Senate House when Her Excellency Lady Willingdon will preside; and individual women are collecting money and cloths with good results.

No War

A very strong movement is growing and being very earnestly supported by women all over the world to make an end of war through a gradual reduction of the armaments of all nations. Mrs. Chapman Catt of America writes:

> If the women of the world stand together in a determination to make an end of war, war will end. We believe that women in all the nations must make the demand for disarmament very insistent and very strong or men will find excuses for delay.

The League of Women Voters has passed the following resolution:

> "Realising that through the great war women of your country and of every other country have suffered economic distress and unutterable anguish and that another world war would imperil civilisation itself, we urge you to join with us in the endorsement of the principle of reduction of armaments by international agreement, to the end that women everywhere may be united in this movement to preserve the future peace, prosperity and happiness of the world."

Here in India this movement must have the sympathy of all thinking people, for we are working to build up a nation and so must desire to abolish force that only destroys the life and well-being of the nation.

"It is a want of trust in truth that prevents men from granting freedom to their women folk"

This message to the men of Behar and Bengal was given by Dr. Rabindranath Tagore. Mrs. Cousins has been staying at Shanti Niketan and writes:

> "The mental atmosphere was most stimulating, everyone is creating something—a painting, a fresco, a book, a poem, a song, a sari or a garden. In that respect the place is quite unique. The more one sees or hears of Tagore himself the more one is impressed by his genius, and by the great lovableness of his character. I went to a most enjoyable picnic by moonlight with the ladies yesterday. What a lot of singing they did, it has been a great insight into a Brahmo Bengali's life."

Bengal and Woman Suffrage

In the report last issue of the Bengal campaign it was not mentioned that much useful work was done by the Women's Indian Association in helping the Bengal Ladies the last days of the debate. Mrs. Cousins went up to Calcutta and arranged the affiliation of the Bengal Woman's Suffrage Society with the Women's Indian Association. We expect to organise work in Bengal during November in preparation for the Resolution being again brought up in Council early next year.

Madras Corporation Objects to Women Councillors

The Madras Corporation has voted by 11 against 9 to retain the disqualification of sex which prevents women from being eligible to stand for election or appointment as Municipal Councillors. This is particularly unfortunate and reactionary as two years ago the same Corporation voted unanimously in favour of recommending Government to remove this disqualification. The present decision cannot be considered a serious one as no Women's Societies had been informed of the proposal to bring this Resolution forward and the mover himself was unprepared for it that day. It was taken only half-an-hour before the close of the meeting, only 20 out of the 48 members were present and there was on

discussion. The Women's Indian Association held a large and representative protest meeting against the decision and called on the Corporation to re-introduce the Resolution soon again and to give it the careful consideration it requires. Till then the women will use all their powers to ensure that the next vote may be favourable and a credit to Madras City.

Bombay Social Purity Campaign

The Social Purity Committee of the Bombay Women's Council is agitating strenously to remove the "Bombay Blot", as it is called. The immoral state of the city is growing worse year by year and has become a menace to the health of even the purest women as well as a disgrace to the Queen of Cities. This Committee has published a remarkable pamphlet on *the Growth of the Social Evil* by the Rev. R. Gray and we recommend our readers to write for it and study it for themselves. Mr. Kanji Dwarkadas, M. L. C. after investigating the conditions has brought a Resolution up in the Legislative Council to procure legal power to make this iniquitous and soul-killing trade in women illegal, as has been done in Ceylon and other Eastern ports. It will be very necessary to organise constructive methods of providing means of earning their livelihood for the women side by side with the destructive methods of totally preventing "commercialised vice" on the part of human vampires. All women will unite in wishing success to this noble effort to purify society.

Madras Women Graduates' Union

Knowledge of the important influence wielded over their Provinces by the Bombay and Bengal Women Graduates' Unions has stimulated the Graduates of the Madras Presidency to start a similar Union. Membership is open to Graduates of any University who are resident in Madras Presidency and one of its aims is to facilitate intercourse and co-operation between University women. Other objects include the stimulation of interest in public life in women, and the organising of lectures and groups for rese arch alongvarious lines of activity that will be helpful to graduates and non-graduates alike. Education is a responsibility and the union of those who have had the privilege of a University training should give greater strength and importance to the expression of opinion of such a Union on matters needing attention. At the Inaugural meeting over 40 graduates were present and provisional officers were appointed, Mrs. Srinivasa becoming President and Mrs. B. Rama Rao, Secretary.

Bangalore Mahila Seva Samaj

The year's Report of this most worthy and progressive institution shows how the work of even a couple of self-sacrificing women can be made of inestimable value to hundreds of their sisters. The Samaj is only seven years old and yet it is one of the most honored Associations in the Mysore State. In addition to a school for girls and older women it also teaches many arts and handicrafts and is training women to be teachers, nurses and midwives. It possesses a fine large building and extensive compound. At its recent Annual meeting the Chair was taken for the first time by a Muhammedan lady Mrs. Mecci, who gave them valuable advice especially as regards helping their Muslim sisters and as regards the advisability of organising open-air excursions and picnics for women. Mrs. Chandrasekhara Aiyar to whom the Samaj owes its life, is a member of the Committee of the Women's Indian Association.

The Seva Sadan, Poona

H. E. Sir George Lloyd opened a most beautiful Hall for the Seva Sadan, Poona, which has been presented by Sir Vithaldas Thackersey to the organisation. It is one of the old Peshwar buildings and a model of that form of architecture with black carved pillars and pale blue and white scheme of decoration. A Hall of such size and beauty will greatly increase the facilities of public service of the institution which richly deserves every benefaction that is bestowed on it.

The Purdah Bogey

Every time women ask for voting power of any kind to be given the purdah excuse is trotted out. It is stated by the conservative minded that the women are in purdah and that the purdah must not be desecrated. We would here emphasise the *fact* that voting will not upset the purdah system (though we hope common sense will soon) any more than the introduction of the railway service has done. Gosha ladies travel constantly by train; they get into ladies' carriages and in Bengal. for instance, they show their tickets to women ticket collectors. Now the Government has arranged to provide Gosha polling stations for women voters in Municipal elections. These have been tried and have proved quite satisfactory. A women receiving officer superintends the marking of the ballot paper and no purdah lady need feel the least anxiety about visiting the poll. Those who use this bogey to disenfranchise women are either ignorant or are not telling the truth.

Behar and Orissa Woman's Suffrage Resolution

Mr. Devaki Prasad Sinha has tabled a Resolution to grant woman suffrage to the qualified women of his Province. It is expected that it will come up for discussion in the beginning of November. The Women's Indian Association has sent Mrs. Cousins up to help with the organisation of the Campaign, much Educational work is necessary in this Province but many women have been awakened by the spirit of the times, and we hope for a good result.

We have just heard from Mrs. Cousins who sends us an account of a remarkably successful purdah meeting at Gaya under the direction of Mrs. Rama Kuar, who is the Superintendent of the School. A.

large representative audience attended and listened with great eagerness to the speeches, which unanimously called upon the Legislative Council to pass the Resolution giving franchise to the women of Behar when they were taxpayers in their own right or graduates. All different communities were represented, Bengali, Muhammadan, Hindu and Baptist Mission ladies all joining together on a common platform to voice the common need. This is the first meeting of such a kind and it has greatly surprised the men to see the keen and universal interest shown by purdah ladies. Patna has also had a very successful meeting to support the same Resolution, and a Branch of our Association was formed to carry on women's work in that district.

Burma and the Wives of Government Servants

A Press-note has been published by the Local Government of Burma containing a portentous warning to Government servants who "allow their wives to belong to Political Associations" which are not favoured by the Government. The Burmese people and the Burmese press are naturally very indignant at this order which is directly interfering in the domestic life of its Government servants. As the *Burma Observer* writes: "We are not at all inclined to think harsh things of the Government in prohibiting its direct servants from taking part in political movements—for that would impair their usefulness as servants. But to cast the net wider to drag in the wives is in the nature of taking an undue advantage. Is the present system of Government so unsound and is the present method of ruling Burma so rotten as to be apprehensive of criticism and necessitating the control of the tongues of the wives of Government servants?" This is a very dangerous order which might easily be copied as a precedent in India and our most public-spirited women would find themselves without freedom of speech or action. Madras women have many links with Burma and they feel specially sympathetic with their Burmese sisters. Mention was made of this matter at the Corporation Protest meeting in Madras and a Resolution expressing a vigorous protest against the Order was passed.

Women's Indian Association

The Women's Indian Association has added a clause to its constitution which runs as follows:—

"The political policy of the Association is to work for Reforms through the Legislative Councils, for which, as stated in the objects, it demands a Vote."

It has also inaugurated an Advisory Council consisting of the Secretaries of all the local Branches, whom we trust will help the Association by their suggestions and advice.

A PLEA FOR ENGLISH NOVELS

BY HELEN VEALE

To many it will appear dangerous to advise young people to read novels, especially perhaps when that advice is given to girls and women, who are more prone than men to yield themselves to the insidious delights of imagination. In truth, novel reading has somewhat the nature of drug taking, that may have an effect remedial or poisonous, stimulative or soporific, according as the drug is selected and used; but even as the world would be the poorer without some drugs, so do novels supply a need of our mental being, to the healing, if rightly used, of mental and emotional maladies, and the stimulation of faculties. The simile may even be carried so far as to admit that, as drugs have little value for a thoroughly sound and healthy body, placed in a wholly hygienic environment out of contact with disease, so also may we reasonably hope that a time may come when life itself will satisfy our mental and emotional needs, and that in consequence there will be no use for the novel. This is corroborated by the common experience that novels lose their charm in proportion as life becomes fuller and more interesting—saner and wholesomer in fact, but my contention is that such completeness of ordinary human life has not been reached as yet, and is realised even less by women than by men, least of all perhaps by Eastern women, who have not yet taken as many steps as their Western sisters along the path of emancipation, to the unlocking of the full treasury of life.

Stories, short and long, have graced every literature and in all times, but novels as such were distinctively cradled in English literature, and reached their greatest excellence in the same within a well-marked and definite period, since which they have steadily declined. This period, it will be found, coincides with that of women's awakening in England after their sleep of the seventeenth and eighteenth centuries, when they had been relegated to a position of inferiority, man's plaything or drudge instead of his comrade and mate. Just as in India purdah conditions have arisen in comparatively recent times out of the brutalising conditions of warfare and the intermixture of alien religious cults, so had something very similar, though less complete, happened to English women, who had lost their heritage of free citizenship in consequence partly of the degrading licentiousness that followed the civil war, and partly of the Puritan cult in religion, of alien root and nurture among people of less culture and civilisation, but imposed upon England through the military success of its followers. Compare Shakespeare's women, holding in their capable hands the destinies of their men, honored in Council and in action, with the women so faithfully reflected in Addison's Spectator Essays, or in Goldsmith's "Vicar of Wakefield" or "She Stoops to Conquer", and it will be seen how great had been her fall. No writer has shown a more degrading picture of woman than Milton, the great Puritan

poet, nor have many used woman more disdainfully than he, who had his daughters taught to pronounce Latin without understanding it, in order that they might read his favourite classics to their blind father, precisely as a phonograph!

For a time, then, women in England received little or no education, except in such accomplishments as would heighten their physical charm, were starved intellectually, given no opportunities of public service, and despised for a frailty and frivolity which were quite naturally the result of such treatment. From this evil dream women of the late eighteenth and nineteenth centuries arose, liberated to some extent by the movement for intellectual freedom with which is associated the French revolution. At this time too the modern novel was born, answering a craving of starved woman-hood, the only work of creative art in which women have excelled men. Perhaps this statement may be contested, but if we consider the number of illustrious women's names as compared with those of man in lists of standard authors, it is hardly too much to claim. And The works of George Eliot, Charlotte Bronte and Mrs. Gaskell show fewer signs of succumbing to old age than Sir Walter Scott, Bulwer Lytton and Kingsley. Moreover women have always been acknowledged to be in a majority among readers of novels, which therefore are written, it would seem, with an eye to their approbation, even by male novelists; so it would seen that the novel is essentially feminine and answered a feminine need. What is that need? It was the need of emotional expression and a widening of sympathy. Women in their seclusion longed to contact human joys and sorrows, to share life in all its aspects, to identify themselves with all that touches humanity in all ages and regions. Those whose lives were narrow and parochial—perhaps miserable from domestic tyranny—could escape on the wings of fancy into a fuller, richer life, while those whose lives were already comparatively full and rich could be given a peep into the lives of another class, and made to sympathise with privations they had not themselves felt.

In England the great age of novel writing has passed, for though more novels are produced then ever before, they are now as factory-made articles compared with real handicraft, produced for an undiscriminating and half-educated public, turned out by the gross by popular novelist, who write for pay rather than for the joy of self-expression. Not that they are to be despised as without use, to while away an idle hour and provide mental relaxation more expediently than theatre, music hall or cinema; but few are worthy of consideration as of real literary merit, far less genius. It is, I contend, natural and inevitable that this should be so, at least so far as England is concerned, that novel-writing should have passed into weaker hands, since women of stronger heads and hearts have now fuller opportunities of using their gifts in public service, and need not pour out their souls in loneliness. Thus my advice to the student of literature—especially woman, is to start with the older novels, provided only that the language is not too difficult, too old-fashioned or dialectical, as are some of Sir Walter Scott's; to dream and agonise with Maggie Tulliver in "The Mill on the Floss", taste the pathos and humour of country life in "Cranford" and "Wives and Daughters," see the human side of economic and industrial problems in "North and South" and "Mary Barton", to live in the mighty past and thrill with heroic souls in "Hypatia," "Romola" or "Westward Ho," to burn with indignation against social injustices with Dickens in practically all his novels, and to laugh with Thackeray at the puppet-show of human life.

It may be objected that all these purposes may be better served by reading biographies, but that I emphatically deny, and for two main reasons. A biography is to a novel what a photograph is to a picture; it is not essentially a work of art, because its merit lies in faithfulness to facts, and therefore in a very real sense it is less true to life, because actually less living, than the novel, which has in it the life of its creator. Secondly, a biography is the study of a subject regarded from outside, and so lacking the magnetic touch of the personality of the writer. It is of the head, not of the heart, for few indeed are the biographers who can identify themselves entirely with the subject of their study. An autobiography is free from these defects, and is fully as interesting as a novel, but even these fail somewhat as works of art, because they are necessarily unfinished being written within the life time of the author.

Hence I plead for the right use of English novels, as a means of enlarging our sympathies and coming in touch with great hearts and minds; and urge that we seek out the company of the best, not consorting with a Rhoda Broughton, Edna Lyall, Mrs. Henry Wood, Rita, etc., or most of all, to an Indian may I say, with an ubiquitous Reynolds, when we can share the best thoughts and feelings of men and women of an altogether larger build, whose work brought little recompense to themselves, but enriched the world.

Lastly, let us not be overmuch frightened of the bogey that novel-reading will make us discontented with our daily lives. If we fail to exercise self-restraint every good and pleasant thing may be turned to evil use, but that does not make it evil; rather does it prove our folly. Our reading ought to make us discontented with our own meanness and smallness in daily life, by showing us in living types how small lives may be nobly lived. By looking at the great world through a true artist's eyes, we learn to discern true beauty of character, to be found among poor and rich, in home life perhaps shining pre-eminently, despite limitations; and if every girl in her day-dreams is apt to make herself the heroine of her own novel, who shall blame her or say she does ill, provided only she fashions herself in her thought after the best models!

THE NEW WOMAN

BY DR. MARY SCHARLIEB, O.B.E., M. A. ETC.

(At one time Dr. Scharlieb was a well known lady doctor in Madras.)

We hear much in the present day of the New Woman, but the question arises: Are the women of the twentieth century in any way really different from those whose characters are preserved for us in history, whether mediæval or ancient? Is it not more likely that the human race is fundamentally one throughout the ages, and is it not likely that the apparent change in the women of to-day is simply a change in their reaction under the influence of altered circumstances? There is much in the character of Jæl, the wife of Heber the Kenite, of Semiramis, and of Nur Jehan, that are faithfully mirrored in some of the women well known to us all. No doubt the times have changed, and this has caused an apparent change in the men and women of to-day.

Undoubtedly there has been a great alteration in public opinion and in the standards of religion, morals, education, and dress. And yet to those of us who have studied the past as well as the present it is evident that "Plus ca change, plus c'est la meme chose." The changes are really in the environment, the woman's essential characteristics remain as of old.

In what way has the environment changed? In part the change in the attitude of the modern woman is due to the change in her education. The tree of the knowledge of good and evil offers its fruits to men and women alike, and with equal education there must gradually come equality of opportunity, equality of pay, and equality of standards. Up to quite recent days the boy and the man enjoyed superior advantages in everything. He was the dominant, and everything, the law included, was in conformity to his needs and to his standards. At the present time educational advantages and the imprimatur of our universities are available to women equally with men, and still more recently the greatly-desired equality of citizenship has been conceded to the woman with the gift of the Parliamentary franchise. There is no doubt that the modern woman has achieved a tactical victory, but it is a victory that will profit her little unless she has both the wisdom and the intelligence to consolidate it. It is quite possible to win a war and to lose the peace.

All who are anxious for the welfare of our race and nation must be anxious that its women shall realise in time that enhanced privileges entail new duties and increased responsibilities, and those who fought most strenuously for the intellectual and political emancipation of women ought at the present time to strain every nerve in order to convince their sisters that their newly-acquired privileges will prove but Dead Sea fruit unless they are used aright.

NEW RESPONSIBILITIES

Women who enjoy university education must look on their degree and on their opportunities of acquiring knowledge as something to be held in trust for the advantage of the race. The mere fact of possessing knowledge is valueless; those who possess the the knowledge must be prepared either to serve the public by means of research, by means of constructive and original writing, or at least they must be prepared to be lucid and acceptable teachers, able to convey to others the knowledge that they have made their own.

Women who have the vote will find that they must not only bring conscientiousness and intelligence to bear on the selection of candidates for Parliament, but that they must also be prepared to use their influence with their Parliamentary representative and to strengthen his hands in doing what is right and what is most likely to secure the welfare of the people. Women will soon find that the gift of the vote is no mere ornament, or feminine advantage, but that it is a sacred trust, and that every voter is in honor bound to read intelligently, and to study carefully the questions of the day and the needs of the Commonwealth.

Women who are magistrates must remember that their duty is by no means fulfilled by taking their seat in rotation on the bench and in acquiescing in the views of the stipendiary magistrate. He is, indeed, likely to guide them aright, and his legal knowledge and experience will be of the greatest service to his colleagues, but the woman magistrate must not be contented with a mechanical acquiescence in any judgment, no matter how well founded. In accepting the honor of the magistracy she has pledged herself to a study of the law of evidence, to an enlightened, careful consideratien of social conditions, to some knowledge of psychology in order that she shall know how the human mind works; and to some acquaintance with sanitation and hygiene so that she may be able to assist in the very difficult and delicate work of penal reform and prison management.

Among the women of to-day there is no more important class than that of the mothers and housekeepers. They have a great need for a knowledge of domestic economics, practical as well as theoretical. The necessity for such knowledge was never greater than it is at the present time. The housewife also needs to know the best methods of cleaning and polishing, the art of making old things look as good as new, and the still more important art of maintaining cleanliness, of banishing, rubbish, flies, and dust, and of securing to that extent the health and comfort of her household.

THE CARE OF CHILDREN

Another large department of women's work—indeed, the most valuable contribution that she can possibly make to national welfare—concerns the nurture and primary education of children. Upon the skill and care with which maternal duties are discharged depends the health of the next generation in body, soul, and spirit. This is a group of duties that admits of no delegation. From the time that the infant is in existence until the distant period when adolescence is completed, no one can discharge a mother's duties so well as the mother herself. It has long been common knowledge that the welfare, and in many

instances the life, of the infant depends on his being suckled by his own mother, but it has been reserved for these later days to teach us that not only is the individual woman's milk the exact and, indeed, the only right nourishment for her child, but also that, owing to the fineness and the sensitiveness of the infant's skin, it is peculiarly liable to the attacks of patrogenic bacteria, and, further, that during the nine months of ante-natal life it has gradually become immune to the bacteria associated with its mother, but that this immunity does not extend to the bacteria of any other human being. Recognising these facts, a woman is in honor bound to use her best endeavors to provide her infant with the one food that is essential to its welfare, and with the one and only environment in which it is safe.

The extraordinarily low infantile death-rate of New Zealand, some 35 per mille, appears to have been secured by the enlightened maternal devotion of its women. The infantile death-rate for England and Wales at the beginning of this century averaged something like 140 in the 1,000. Owing partly to general sanitary advance, and still more to the constantly increasing enlightenment of our women in the matter of infant care and feeding, this average has now been reduced to 80 in the 1,000, but the example of New Zealand shows that our woman of to-day has still something to learn in the matter of puericulture.

MOTHERHOOD

The enormous value of an enlightened and devoted maternal management of children is exemplified not only in the falling death-rate of infants but also in the greatly improved health of older children. Nor must we imagine that a mother's duty to her family ends when she has provided it with all those things that are necessary to its physical welfare. Her duties and responsibilities extend to the safe guarding of her children in body, soul, and spirit, The men and women of the next generation will be largely what their mother makes them. She is the guide, philosopher, and friend of their most plastic and impressionable years. The father's influence, valuable as it is, comes much later, and can seldom be so thoroughly assimilated into the make-up of his children. In connection with this portion of a woman's life-work it is a regrettable fact that but few women receive any adequate training.

(London Telegraph)

[The infant death rate in Madras town is 400 per thousand. It is time our Indian mothers waked up and learnt how to prevent this appalling loss of babies. (Ed.)]

THE SPIRIT OF THE AGE

BY ANASURYA WAGLI

Many ages have passed till now, and many people have read page after page about the changes which each age has brought. Each has been an age of wonder and of a sort of hopeful anxiety. To-day, the world is in the condition, where it is passing into a new age. We look round and wonder with hopeful anxiety, as all optimists do, what the Spirit of the Age is, because on that depend the great activities, and the amount of greatness which they will bear.

How can the spirit of this new age be found? On what does it depend? As people look to the past to find what their abilities for work in the present are, so also does the spirit of the Present depend on what the spirit of the near Past has been. Thus, a peep into the Past age will guide us rightly to the aim of the Present.

In the past age, the spirit was that of great ambition. "We will take; we will hold; we will discover; we will invent; we will no longer fold our palms and wonder at nature; we will actively try our power and find out if we cannot control nature, if we cannot make nature do things as we are made to do things by her." This has been the great cry. Discoverers, scientists, poets, philosophers came and went, and each man of the past age chose his line, to be a "specialist".

The ideals differed and each wanted to be greater than the other. This developed to a very great extent. Each department felt its own importance, for each felt the spirit of the age working through it. But this did not bind the departments together. Each department as every man, felt itself different from all the rest. The great departments—though so different, tried to be rivals, which was a hard business, for rivals must have something similar in them.

So, that was the spirit of the past age, where all differed and each claimed freedom: Freedom of thought, speech and action. This was a dangerous step forward, but with the step was being born the spirit of the age, of this new age. By wanting to be utterly free, the realisation dawned on each that one could not do without the other, that to feel free, each must be bound to the other to a certain extent, or else freedom would be a curse, not a blessing. Thus, the first messenger of the spirit of the New Age said, "We want freedom, but the freedom that will bind us together, and not that which will separate us."

Thus, the spirit of the age binds together the separated parts of the past age, and this is being done in our time and through us. How is this spirit working out in the West?

The great War, which was the climax of the feelings of the past age, is over, and in the peace, which follows it, is being seen this spirit. Those that claim freedom for Germany even now, and those that stand up for Turkey, facing the many bitter questions, which are against it, belong to this spirit of the new age. A nation cannot conquer another by mere force, and one is reminded of that story where a conquerer said to the defeated, "Now, I have your all"; and the defeated answered, "No, not my all. You have not got my soul, and that can never be conquered."

The soul of the nation cannot be dead even if the nation be conquered, and those that stand to-day for the great Commonwealth of nations realise that; because they belong to the new age, and the spirit of the age is working through them.

So it is within the nations. Before the War there was a struggle for the equality of man and woman. Both fought to prove their point and to a certain extent both failed. After the War this is recognised, for the struggle stopped and both saw that each needed the other. England would have been defeated if the men had not fought, and England would have starved in every way, if the women had not worked. The Spirit of the Age gave the right meaning of the word "equality,". and proved how freedom is useless if we are not bound together at the same time.

And now turning to the East, one asks, "How is the Spirit of the Age working through the East"?

Looking at India of the near past, there could be seen many struggles, that separated each from the other. There was the climax of the feeling of hatred between province and province, caste and caste, even between one language and another. But soon the Spirit of the Age began its work and the great Bengalee Poet Rabindranath Tagore became "our poet" and the great Maharashtra politician Gokhale became "our hero". Soon the hatred evaporated and the Musalmans and Hindus joined hands, and instead of fights between them, such as belonged to the old age, the spirit of the new age sang through the Musalman and Hindu alike, "I am proud to be an Indian!"

Not only is this Spirit working through nations, and men and women, but through all nature. With the Spirit of the Age, men and women have taken a step nearer to animals and plants. It is being recognised that they too have as much right to freedom as we have, and for that so many societies are being founded. Dr. Bose has shown how even plants have feeling, and one often comes across people, who have ceased their thoughtless cruelty to animals and plants.

So, to conclude, the Spirit of the Age is the Spirit of Brotherhood, which binds all men together in spite of the various differences. The variety adds beauty to this common feeling, and one looks forward to the Spirit of the near future age where the whole world will be one in this feeling of Brotherhood.

WOMEN ALL THE WORLD OVER

South Africa

A monster Suffrage petition bearing 54,000 signatures has been presented to the Government of South Africa. General Smuts has announced that the Government are prepared to give every facility for any Woman Suffrage Bill introduced by a private member.

England

A second woman has been elected to the British House of Commons. She is Mrs. Wintheringham, the widow of the former member for the same constituency. Over 8,000 votes were given in support of her which shows how popular her candidature was. As Lady Astor, though the first woman in Parliament, is an American, it falls to the honor of Mrs. Wintheringham to be the first English woman to represent her country.

America

For the first time in history a woman, Miss Alice Roberts, presided over the Federal Parliament of the United States of America. The official President was called away from the Chamber for a short time and unanimously the members called on popular "Miss Alice" to take his place. Which she did with the utmost ability and self-possession. She was formerly a post mistress and restaurant-keeper in a country town, but famous throughout her State for her grip of affairs and common-sense.

Trustees of the Mrs. Rockfeller Memorial Fund announce that one million dollars will be granted for the purpose of aiding colleges for women in Japan, China and India on conditions that two million dollars is raised by a special committee of the Women's American Baptist Foreign Missionary Society. Mrs. Rockfeller was greatly interested in educational work among the women of the Orient.

A police station has been started in New York in charge entirely of police women whose duties will be of both a protective and preventive nature. It is being found that women in the West feel much less hesitation in approaching police women than police men for advice and help and these women officers are becoming quite a popular department of the police force.

Japan

The wife of a Japanese farmer has been appointed as adviser to the delegation of the Japanese Government to the International Labor Conference to be held this month in Geneva. It will be remembered that Mr. B. P. Wadia is the Indian delegate to the same Conference. This Mrs. Matsumoto started life as a factory girl in a silk manufactory. She showed such ability that she later became an expert in silk-worm diseases and

agricultural questions, as to have been a source of wonder to the male employees of the local Government. A book she published on Japanese sericulture won her such favour with the Government that the Home Department considered that she would be their best representative at this important Labor Conference.

China

The Tientsin Women's Social Club has secured a building and founded an orphanage for girls in that city.

Australia

The State Parliamentary Labor Party has approved a Bill proving for the endowment of motherhood.

It is understood that the Bill makes provision for the following payments :—

(1) Widows are to receive a pension of 10*sh.* per week.

(2) Parents are to receive a payment of 6*sh.* per week on account of each child in excess of two. No payment will be made in respect of children over the age of 14, and there will be a limitation in regard to incomes, the payment being arranged on a sliding scale. The payment on account of children is not to bring the parent's income to more than £ 6-1-0 per week.

(From International Congress of Woman Workers.)

ANNIE BESANT

As a babe did you lead agitation
To quell and extinguish the nurse?
When a child to your friends' admiration
Did you strive school routine to reverse?
For your soul and your spirit is seething
With yearning for fetterless life.
Ah! Your soul is a lively and free thing,
Our Lady of Strife!

Was there wrong to be righted, a bad law
Demanding repeal—through the years
You leaped to the fray—as with Bradlaugh
You faced the mob's dirt and its jeers.
With thought as a crystal in clearness
With speech—how it cuts—as a knife,
You have bought utter Truth in its dearness,
Our Lady of Strife!

Though your fortunes may swell or may ebb—ill-
Fortune but nerves you to fight.
Oh, saint with the heart of a rebel!
Oh, woman with soul of a knight!
You are she on whom justice has laid her
Hand in dire weight—through a life.
Oh, gallant and glorious Crusader,
Our Lady of Strife!

(From The Looker-on)

சுயராஜ்யம்—இந்திய ஸ்திரீகளின் உணர்ச்சி

1. நம் இந்தியமாதர்கள் எவ்விதம் சுயராஜ்யத்திற்கு தடையாக விருக்கிறார்கள் என்று சற்று ஆலோசிக்ககூடிய புருஷஜாதியார், இங்கு குறிப்பிட்டுள்ள சில விஷயங்களை முன்னிட்டு சரிவர ஆராய்ச்சி செய்து தற்காலத்தில் தடையாக நிற்கும் அம்சங்களை கூடியவரையில் நிவர்த்திக்க-ஸ்திரீகளின் கல்வியபிவிர்த்தி - தற்கால பொதுஜனசமூக ஒத்துழைப்புக்கு ஹேதுவாகிய ஆசாரவிதிகள்-மதங்களின் சமரசபாவம்-இராஜ்ய தந்திர உணர்ச்சி இவைகளால் இந்திய மாதர்களை உலக நாகரிகத்தில் சம அந்தஸ்தை யடையச் செய்வதில் முற்படுவார்களென்று நம்புகிறேன். ஆனால் புருஷஜாதியார்களில் அநேகர் முற்பட்டும், நம்மவர்களின் அக்ஞானத்தினால் அவர்களை பின்பற்றாது, 'ஸ்திரீகள் பக்குவமில்லாதவர்கள்' என்ற ஓர்வித உணர்ச்சி அவர்கட்கு ஏற்படும்படி நடந்துகொள்ளுகிறோம். இது மிகவும் பரிதபிக்கத்தக்கதே. மற்றொருபுறம் ஸ்திரீகளில் கல்வியறிவுவாய்ந்த அநேகரும் புத்தகப்படிப்பில்லையென்ற குறையைத்தவிர நல்ல புத்தி சாமர்த்தியமுள்ள பலரும் தற்கால ஸ்திதியை உணர்ந்தவர்களாய் முன்னோக்கிச் செல்லத் தயாராகவிருந்தும் அவர்களுக்கு சந்தர்ப்பங்களை ஏற்படவொட்டாது புருஷர்கள் தடை செய்கிறார்கள். பெரும்பாலோர் ஸ்திரீகள், புருஷர்கள் 'பழையன கழிதலும் புதியன புகுதலும்' நியாயம் என்பதை உணராது பண்டைக்காலத்தில் இருந்த நிலைமையை ஆதரித்து முரட்டுபிடியாய் இருந்துவருகிறார்கள். இந்த நிலையானது பேதமை என்று கருதப்படுகிறது. பிரதிவிஷயமும் கால-தேச-வர்த்தமானங்களை அநுசரித்து பிரதிநிமிஷமும் மாறுதலையடைந்து வருகிறதை உணர்ந்தும் தங்களுடைய பழக்கவழக்கங்களை மாற்றிக்கொள்ள நடுங்குகிறார்கள். வழிகாட்டிகளாக முன்னோடிச் செல்லுகிற நம் சகோதர சகோதரிகளுக்கு நாம் எவ்வளவு சுமையாக விருக்கிறோமென்கிற எண்ணம் நம்மிடம் உதிக்கிறதா? உலகத்திலிருந்தும் உலக இயல்பை அறியாதிருக்கிறோம்.

2. இயற்கையில் ஸ்திரீ - புருஷர்கள் என்ற பேதம் கடவுளின் சமஸ்த சிருஷ்டியிலும் காணப்படுவதை எவரும் அங்கீகரிப்பார்கள். ஸ்திரீகளின் - தேகசக்தி - இச்சாசக்தி - மனோசக்தி, புருஷர்களின் தேக சக்திக்கு-இச்சாசக்திக்கு-மனோசக்திக்கு குறைவுபட்டிருப்பனவாகத் தோன்றவில்லை. நேற்று நடந்த ஐரோப்பிய யுத்தத்தின் மூலமாக, ஸ்திரீகள் புருஷர்களைப்போலவே சம சக்தி வாய்ந்தவர்களாக நடவடிக்கைவாயிலாக நடந்துகொண்டதை இந்திய ஸ்திரீகள் புகழ்ந்து கொண்டாடுவதுமன்றி நம்மிடத்திலும் அவ்வித சக்திகள் இருக்கிறதாக உணர்கிறோம். ஆகவே சிருஷ்டியில் தேக சம்பந்தபட்ட மட்டில் ஒரு சில வித்தியாசங்கள் - பேதத்வைத யுண்டாக்கினவேயன்றி-இச்சையிலும் சக்தியிலும் சமமாகவே இருக்கிறோம். உண்மையில் தேசம் க்ஷேமத்தையடைவதும் தேசம் நாசத்தையடைவதும் ஸ்திரீ புருஷர்களுடைய இயற்கையான சக்திகள் சமமாகவிகாசத்தை யடையாத குறைவென்று நமக்கு விளங்கவில்லையா? இந்தியர்களில் ஒரு சில புருஷஜாதியார் வீர்யமாகவும் புத்தி சாமர்த்தியமாயும் ஸ்திரீகளை முன்னுக்கு கொண்டுவரவேண்டுமென்றும்-ஸ்திரீகளுக்கு ஓட் சுவதந்திரம் கொடுத்தும்-கூட்டங்களில் பிரதிநிதித்துவம் ஏற்படுத்தவும் பிரயத்தினப்பட்டுக்கொண்டும் இன்னும் பல துறைகளில் ஸ்திரீகளின் ஸ்திதியை உலக நாகரிகத்தின் சம அந்தஸ்துக்கு உயர்த்தவேண்டுமென்று வெகு பிரயத்தினம் செய்துவருகிறார்கள். அவர்களுக்கு நாங்கள் முழுமனதுடன் வந்தனம் சமர்ப்பிக்கிறோம். அவர்களே கடவுளின் சட்டத்தை அறிந்தவர்கள், தேசத்தின் உண்மையான முன்னேற்றத்தை சீக்கிரத்தில் அடைய பிரயத்தினப்படுபவர்கள்.

3. மற்றுமுள்ள புருஷஜாதியாரில் பெரும்பாலோர்-ஸ்திரீ
களின் முன்னேற்றத்திற்கு விரோதிகளாகவிருக்கிறார்கள்.
அவர்களின் மனச்சாக்ஷி ஸ்திரீகளின் முன்னேற்றம் தேச
க்ஷேமத்திற்கும், தங்களின் க்ஷேமத்திற்கும் அவசியமென்று
சொன்னபோதிலும்-சாரமில்லாத பழயவழக்கங்களை நீக்கு
வதில் - சக்தியற்றவர்களாகவிருக்கிறார்கள். அவர்களாவது
முற்றிலும் பழயவழக்கத்தின்படியே நடந்துகொண்டால்
விரோதிகளென்று சொல்ல இடமிராது - தங்களைமட்டும்
திருத்திக்கொண்டு தங்களுடைய ஸ்திரீகளைமட்டும் அடிமை
களாக வைத்திருக்க பிரியப்படுகிறார்கள். இது என்ன
விந்தை! இதனாலன்றோ இருதிறத்தார்களுக்கும் நன்மை
எற்படவில்லை. மகாத்மா காந்தியடிகளின் "ஒத்துழையா
இயக்கம்," இன்று தோன்றியது, மேற்சொன்ன ஸ்திரீ
புருஷ ஒத்துழையா இயக்கம் இந்தியாவில் சில நூற்றாண்டு
களாக வேரூன்றியிருக்கிறது. எங்கு பார்த்தாலும் ஒத்
துழையா யியக்கமே பலப்பட்டு குடும்பங்கள் க்ஷேமத்தை
அடையாமல் பரதவித்து சீரைக்குலைத்து மாதுருவாஞ்சை,
பிதுருவாஞ்சை, சகோதரவாஞ்சை, ஜனசமூகவாஞ்சை,
தேச வாஞ்சை இவைகளெல்லாம் தடுமாறி நிற்கின்றன.
முதலாவதாக ஸ்திரீகளை முன்னேற்றமடையச் செய்வதில்
புருஷர்களுக்கு உத்தரவாதம் எற்படவில்லை.

4. புருஷஜாதியார் - ஸ்திரீஜாதியாரை - ரயில்வண்டிகளில்
பிரயாணம் செய்யவும் ஊர் ஊராய் திரிந்து தீர்த்தயாத்திரை
செய்யவும் இன்னும் பலவித காரியங்களுக்கும் கோஷா
நிபந்தனை எற்படுத்தாமல் அநுமதி கொடுத்துவருகிறார்கள்.
இதற்காகிலும் நாம் நன்றிபாராட்டவேண்டும். மகமதிய
சகோதரிகளுக்கு இவ்வித சுதந்திரம்கூட இல்லாது கோஷா
என்கிற நிபந்தனையிலேயிருந்து-கடவுளால் சிருஷ்டிக்கப்
பட்ட லோகத்தின் இயற்கை விநோதங்களை அறிந்து
ஆனந்திக்காமல் எவ்வளவு வருந்துகிறார்களோ என்று நம்
மனம் வாட்டமுறுகிறது. கடவுள் என்றைக்கு அவர்களின்
நற்கதியை திருவருள் செய்வாரோ தெரியவில்லை. சுவதந்தி
ரம் பெற்ற ஸ்திரீ ஜாதியார் சுவதந்திரமில்லாது வாடும்
ஸ்திரீ ஜாதியாரின் பொருட்டு கடவுளை பிரார்த்திக்கவேண்
டும். சமயம் எற்பட்டபோதெல்லாம் அதற்காக பாடுபட
வேண்டும். அதை சுயஜாதி இயக்கமாக கருதவேண்டும்.

5. பொதுவாக இந்திய புருஷர்கள் பலவித பயிற்சிகள்
பயில-கிளப்புகள் - சங்கங்கள் எற்படுத்திக்கொண்டு அதின்
துவாரா தங்களை முன்னேற்றமடையச் சக்தர்களாக்கிக்
கொள்ளுகிறார்கள். வெளி உலக விஷயங்களை உணர்கிறார்
கள். சற்று நேரமாகிலும் தங்களுடைய ஜாதியாருடன் கலந்து
உறவாடி களித்து சந்தோஷத்தையடைகிறார்கள். அப்படி
யிருந்தும் ஸ்திரீஜாதியாரை முற்றிலும் எவல் புரியும் அடிமை
களேயன்றி வேறல்ல என்று கருதுகிறார்கள். ஸ்திரீகளைத்
தங்களைப்போல பல துறைகளிலும் முன்னேற்ற. மடை
விக்கவேண்டும், லோக நாகரிகத்திலே மற்ற தேச ஸ்திரீ
களுக்கொப்ப இந்திய ஸ்திரீகளும் தேக பலமுள்ளவர்களாக
வும் திட சித்தமுள்ளவர்களாகவும் காணப்படவேண்டும்.
என்று ஆலோசிக்காத புருஷஜாதியார்கள்-ஸ்திரீஜாதியார்
களுக்கு-தங்கள் சுயஜாதி இயக்கத்திற்காக-ஸ்திரீசங்கங்கள்
எற்படுத்திக்கொள்ளவும், அதின்துவாரா - தங்கள் சுய
ஜாதியாருடன் கலந்து களிக்கவும்-போதுமான சவுகரியங்கள்
அமைத்துக்கொடாமலும் - ஸ்திரீஜாதியார்கள் சுயப்பிர
யத்தினமாக செய்துகொள்ளத் துணிந்தாலும் அதற்கும்
இடையூறுகளாக நின்றும் வருகிறார்கள். இதை எதற்கு ஒப்
பிடலாமென்றாலும் ஒன்றும் தோன்றவில்லை. கடைசியாக
புருஷஜாதியார் இறக்கமற்றவர்களென்றும் கடவுளின் கருத்
துக்கு இணங்க நடப்பவர்களல்லவென்றும், எதோ அல்ப
சுயநோக்கத்தை கருதி ஸ்திரீஜாதியாரின் விகாசத்தை
தடைப்படுத்துகிறார்களென்றும் தெரிகிறது. ஸ்திரீஜாதியா
ரின் உண்மையான நிலை எவ்வாறு இருக்கிறதென்று சற்று
கவனியுங்கள், முதலாவதாக இந்திய சீமாட்டிகளை எடுத்
துக்கொள்வோம். சீமான்கள தங்கள் சீமாட்டிகளுக்கு
சொல்வது: உண்டியோ, உயர்ந்த ஆடைகளோ விலை
யுயர்ந்த ஆபரணங்களோ இவைகளுக்காக நாங்கள் வெளி
யுலகில் போய் சம்பாதித்து எவ்வளவு வேணுமானாலும்
குப்பல் குப்பலாக குவிக்கிறோம். உங்களுக்காக அமைத்
திருக்கிற சித்திரவேலைகளால் அலங்கரிக்கப்பட்ட
அரண்மனைகளில்-சித்திரப்பதுமைபோல அலங்காரம்
செய்துகொண்டு - அலமாரிகளில் மரப்பாவைகள்
எவ்விதம் அலங்கரிக்கப்பட்டு பூட்டப்பட்டிருக்குமோ
அவற்றைபோல் உங்கள் சரீரங்களை அசையாமல் வைத்
திருந்தால் போதும்-உயர்தரப்படிப்பாவது- கீழ்தரப்படிப்பா
வது உங்களுக்கு எதற்காக? உத்யோகம் வேண்டிய அவ
சியமில்லையே! உலகத்தில் நடைபெறும் விஷயங்கள்
தெரிந்து நீங்கள் என்ன செய்யப்போகிறீர்கள்? உங்களுக்கு
தைரியமில்லை-வெளியே அனுப்பினால்-மறுபடியும் வீடுவந்து
சேர உங்களுக்கு வழி துறை தெரியாது-பெண் புத்தி பின்
புத்தி-ஆகையால் நீங்கள் அலமாரிபோன்ற வீடுகளிலேயே
யிருந்து சுகித்திருங்கள்." ஆகையால் ஸ்திரீகள் வாழ்க்
கைக்கு-ஸ்திரீயின் சுயமதிப்பு-ஸ்திரீகளின் சங்க உணர்ச்சி-
கல்விப்பயிற்சி-தேகப்பயிற்சி-தேசபக்தி-இவைகள் அவசிய
மில்லையாம்-ஒரு சிலருடைய அபிப்பிராயப்படி சுயராஜ்யம்
எவ்வளவு சீக்கிரமானாலும்-எவ்வளவு தாமஸமானாலும் ரத்
தம் சிந்தியே அடையக்கூடுமாம். சகல தேசங்களும் குழப்
பத்திற்குட்பட்டு ரத்தம் சிந்தப்பட்டே சுயராஜ்யம் அடைந்
தன என்கிறார்கள். அது சில அம்சங்களில் வாஸ்தவமாகவு
மிருக்கலாம்-அப்படி ஒரு சமயம் இப்பொழுது எற்பட்டது
என்று வைத்துக்கொள்ளுவோம். இந்த ஸ்திரீகளின் கதி
என்ன ஆகும்? புருஷர்களுடனே கூடி அவர்களை உயிர்
தப்பித்தும், தாமும் தப்பித்துக்கொள்ளுவது இந்திய ஸ்திரீ
களுக்கு சாத்தியமாக காணப்படாது-இந்த ஸ்திரீக்காக புரு
ஷனும் உயிர் துறக்கவேண்டி நேரிடுமல்லவா. இதை எந்த
சீமான்களாவது உணர்கிறார்களா-அல்லது ஸ்திரீகளாகிய
நாமாவது புருஷர்களுடன் எகோபித்து எந்த அவஸ்தை
யிலும் காரியங்களைச் செய்யுமாறு எல்லாத்துறைகளிலும்
புருஷர்களைப்போல பழகியிருத்தல் அவசியம் என்று உணர்
கிறோமா? அதுவுமில்லை இதுவுமில்லை-ஆகையால் தற்கால
உலக நாகரீகத்தின் முன்னிலையில் நாம் தாழ்மையானபடியி
லிருக்கிறோமென்று உணர்ந்தும்-நம்முடைய நிலைமை மிகவும்
விசனகரமாகயிருக்கிறதென்று தெரிந்தும்-நம்மை நாம் சீர்
திருத்திக்கொள்ளும் வழிகளில் நம்முடைய புருஷஜாதியார்
களை உற்சாகம் எடுத்துக்கொள்ளும்படி வணங்கிக்கேட்டுக்
கொள்ளவேண்டும்-நாமும் அவர்களுக்கு இணங்கி நடக்க
வேண்டும்.

6. சீமாட்டிகளின் நிலைமைதான் இப்படி யிருக்கிறதென்
றால்-சாமான்யர்களுடையஸ்திரீஜாதியார்களைகவனித்தாலோ
பின்னும் ஆபத்து அதிகம்தான். இன்னவர்களுக்கு முன்னர்
சொன்ன சீமாட்டிகளைப்போல அலங்கார அமைப்பில்லை-
உயர்ந்த ஆடையாவது, விலையுயர்ந்த ஆபரணமாவது கிடை
யாது-முகத்தில் ஒருவித சந்தோஷக்குறியும் கிடையாது.
ஸ்திரீயினுடைய ஜன்மத்தை மிகவும் துர்பலமாக கருதி-
தங்களை சிருஷ்டி செய்த பகவானை நொந்து-என் ஸ்திரீ
யாகப்பிறந்தோமென்ற கவலையே மிகவும் வலுத்து வாட்டு
கிறது-இவர்களுக்கு வெளியே உலாவப்போவதிலும் ஆக்ஷே
பணை உண்டாகின்றதில்லை-இவர்களுக்கு தங்கள் சுயஜாதியா
ராகிய ஸ்திரீகளை-கூட்டவும்-உற்சாகப்படுத்தவும்-போதிய
கல்வியாவது-வசதியாவது-கிடையாது-இவர்களுக்கு புருஷர்
கள் தடையும் உண்டு-சாமானிய ஸ்திரீகளுக்கு உயர்ந்த
ஆடை ஆபரண மில்லாமையால் ஸ்திரீகளின் சுயமதிப்பை
குறைக்கிறதாக நினைத்து அவமான மென் நினைக்கிறார்கள்-
முன்சொன்ன ஸ்ரீமான் ஸ்ரீமாட்டிகள் ஒருசமயம் ஒன்றுகூடி

வெளியே சென்றாலும் செல்லுவார்கள்-சாமான்யர்கள் புருஷனுடன் ஸ்திரீ கூடி வெளியே செல்வது மிக்கிலும் அவமானமாம்-ஆகையால் ஒத்துழையாமை என்பது சகஜமாக இந்நிலையில் இருக்கிறது-இவர்கள் செல்வம் வாய்ந்த தமது சுய ஜாதியாரின் நட்பை எதிர்பார்க்கிறார்கள். அவர்களை சந்திக்கும்போது அகமகிழ்ச்சி உண்டாகிறது-ஆனால் செல்வம் வாய்ந்த சீமாட்டிகள் இவர்களுடன் சமதிருஷ்டிகொள்வது பிசகு என்று எண்ணுகிறார்கள். நெருங்கவந்தாலும்-தூரப் போவது வழக்கமாயிருக்கிறது-சீமாட்டிகள் சாமான்ய ஸ்திரீகளிடத்தில்-நட்பு - பிரேமை-காருண்யம் - இவைகளை கவனித்து-நம் சுயஜாதியாகிய ஸ்திரீகள் இந்நிலையில் வாட்டமுறுகிறார்களே அவர்களுக்கு எப்படி உதவி ஸ்திரீஜாதியாரின் சுயமதிப்பை நிலை நிறுத்தலாமென்ற எண்ணம் கேவலம் கனவிலும் கிடையாது. இந்திய மாதர் சங்கங்களின் கூட்டங்கள் ஆங்காங்கு நடைபெற்று வருகின்றன-இந்த அம்சம் மட்டும் கிடையாது. மீட்டிங்கு காலத்தில் பத்து நிமிஷம் பின்னதாக வருதலும் பத்து நிமிஷம் முன்னதாக போகக் கூடுமானால், போவதே நிச்சயம்-ஏழை-சாமானியர் முதலியவர்களோடு கலந்து உறவாடி தங்களுடைய அநுதாபத்தை காட்டி உற்சாகப்படுத்தும் நோக்கம் உண்டாவதில்லை-புருஷ ஜாதியார் தடையில்லாதவிடத்து-ஸ்திரீ ஜாதியாரின் சங்க அலக்ஷியம்-இவ்வாறு ஸ்திரீகளுக்குள் ஸ்திரீகள் ஒத்துழையாமை பரவி வருகிறது-சங்கத்தில் தன்னை மதிக்கும்படி செய்துகொள்ளுவது அவசியம்-அதிலும் அவசியமானது பிறரை மதித்து நடப்பது-இதனால் சங்க வளர்ச்சியும்-சங்க பலமும் அதிகரிக்கும் - கடவுளின் சிருஷ்டி நோக்கமும் கைகூடும்.

7. சீமாட்டிகள் - சாமான்ய ஸ்திரீகள். இவர்கள் நிற்க. மூன்றாவதாக - ஏழை ஸ்திரீகள் மிகவும் அதிகமாக-கீழ்வகுப்பாரென்று சொல்லப்படுவர்களில் காணலாம். இந்தியாவில் இந்நிலையில்தான் ஏறக்குறைய எல்லா ஸ்திரீகளும்-அவஸ்தைப்படுகிறார்கள் - இவர்களின் நிலை மிகவும் பரிதாபகரமானது - அவர்களின் பாட்டை நேரில் கவனிப்பவர்களுக்கு துக்கம் பெருகும் - ஸ்திரீகளின் சுயமதிப்பு கொஞ்சமும் கிடையாது-இவர்கள் இந்நிலையிலிருப்பதற்கு காரணம்-முன் பிரஸ்தாவித்த சீமாட்டிகள்-சாமான்ய ஸ்திரீகளின் அலக்ஷியமே-இதுதான் முக்கிய காரணம்-முன்னவர்கள் இவர்களிடம் நெருங்கிப் பழகுவதில்லை-பழகினாலும்-சுய ஜாதி என்ற மதிப்பு வைக்கிறதில்லை-சிலவேலைகளில் இவர்களை கிறிஸ்துவை காட்டிக்கொடுத்த யூதாஸ்காரியோத்தைப்போல-சுயஜாதியாராகிய இந்த ஏழை ஸ்திரீகளை காட்டிக்கொடுத்து அவர்கள் இம்சை படும் சமயம் பரிகாசம் செய்பவரும் உண்டு-இவ்விதம் சுயமதிப்பை இழந்த ஸ்திரீகள் எந்த நிலையிலிருப்பார்களென்று யூகிப்பது வெகு சுலபம்-கல்வி என்ற வாசனை இவர்களுக்கு ஒரு சிறிதும் கிடையாது-ஆடை ஆபரணம் அலங்காரம் என்பவைகளுக்கு இவ்விடம் சந்தர்ப்பமில்லை. கோஷா என்கிற நிபந்தனை கிடையாது-வெளியே போய் வேலை செய்வதற்கு புருஷ ஜாதியார் ஆக்ஷேபிக்கிறதில்லை. முதற்காரணமாக - புருஷர்களுடைய வருமானம் குடும்பத்தின் சம்ரக்ஷணைக்கு போதாது-புருஷர்களுடைய வருமானம் முழுவதிலும் குடும்பத்திற்கு கொடுபடுகிறதுமில்லை-உண்மையில் ஸ்திரீ ஜாதியின் பலம்-சக்தி-ஒத்துழைத்தல்-தன்னடக்கம்-தற்காப்பு - இவைகளான அரிய குணங்கள் காணப்படுகின்றன. தங்களுக்கு தேகப்பயிற்சியானது தொழிலினால் வலியுறுகிறது. வெளிப்புறங்களில் சென்று வேலை செய்துவருவதால் நல்ல காற்று உட்கொள்ளுகிறார்கள்-தங்கள் வருமானமானது போதாமையாலும் புருஷ ஜாதியாரின் உதவி குறைதலாலும் இவர்களின் வாசஸ்தலம் சுகாதாரமற்றவைகளாக விருக்கிறது - போதுமான உணவில்லாமல் வறுமையே பிடித்து நிற்கிறது. இவ்வாறு எந்த அவஸ்தையிலும் ஸ்திரீஜாதியானது இந்தியாவில் சுயமதிப்பை யிழந்து வருவதை பார்த்தலா-இந்தியா தேசமானது பல நாகரிக தேசங்களைப்போல சீக்கிரத்தில் சுயேச்சை யடையாதென்றே நினைக்கவேண்டியிருக்கிறது-ஸ்திரீகளை இகழ்ச்சி செய்த எந்த தேசமும் நாகரிகத்துடன் சுயேச்சையாக யிருந்திருக்குமென்று நம்ப இடமில்லை-புருஷ ஜாதியார் ஒரு சமயம் மேம்பாட்டை அடைந்துபிறகு ஸ்திரீ ஜாதியார்களை மேம்பாடடையச் செய்துகொள்ளலாமென்று நினைப்பதும் தவறென்று நினைக்கிறேன். ஒத்துழையாமை என்றதன் மூலம் சுயராஜ்யத்தை தற்காலம் அடையக்கூடும் என்று நினைப்பது பேதமை என்பதில், சந்தேகமில்லை-அது போலவே ஸ்திரீஜாதிகளைப் பொதுஜன கைங்கர்யங்களில் புகவிடாமல் புருஷர்கள் அவர்களை வீட்டில் வைத்திருக்கையில் தாங்கள் சுயராஜ்யம் பெறலாமென்று எண்ணுவதும் பேதமையே பொதுஜன ஆசாரம் மாற்றப்பட்டு உண்மை சகோதரத்துவம் வழங்கப்படவேண்டும். சுயராஜ்ய இயக்கம்-பலமடையும்-இந்திய மாதர்கள் சங்கமானது - ஸ்திரீகளின் மனோ உறுதியையும்-அன்பையும்-சக்தியையும்-அறிவையும்-எவ்வளவுக்கு அதிகமாக விகாசமாகும்படி நடவடிக்கைகளில் திருஷ்டாந்தமாக காட்டிவரும் மாது ஸ்ரீ அன்னி பெசண்ட் அம்மையார் அவர்களால் ஸ்தாபிக்கப்பட்டு இந்தியா முழுவதும் பரவிவருகிறது - வளர்ச்சி மிகவும் தாமஸமாக நடைபெறினும்-பலத்தையுடையதாக வளர்ந்துவருகிறது - ஸ்திரீகளின் இயக்கம் இந்தியாவில் பலப்படுமாறும்-பூலோக வாழ்க்கையில் ஸ்திரீகளுடைய அபிவிர்த்தியும் இன்றியமையாதவை என்ற உணர்ச்சியை பரவச்செய்து-சங்கங்களை ஆங்காங்கு வளர்க்கவேண்டும்.

நம்முடைய ஸ்திரீகளின் முன்னேற்றம் பயன்படவேண்டுமானால்-மாகாத்மாகாந்தியடிகளின் ஒத்துழையாமை ஸ்திரீகளுக்கு பிரயோஜனத்தை தராது-நாம் ஸ்திரீ ஜாதியார்கள் புருஷ ஜாதியார்களுடன் ஒத்துழைத்தே தீரவேண்டும். எத்தால் வாழலாம்-ஒத்தால் வாழலாம் - புருஷஜாதியார்கள் நம்மை அபலை-பேதை-அறிவிலி-என்ற அரிய பெரிய பட்டங்களால் ஆசீர்வதிக்கிறார்கள். நாம் புருஷர்களுடன் ஒத்துழையாமை கைக்கொண்டால் மகாத்மாகாந்தியடிகளே நம்மை கண்டனம் செய்வார். மேல் நாட்டாரின் சம்பந்தம் இந்த இயக்கத்தை இந்திய ஸ்திரீகளுக்கு ஊட்டியதாக சொல்லுவார். ஒத்துழைப்பதே நமது கடமை என்பதை கடைப்பிடியுங்கள். ஒத்துழைப்பு இப்பொழுது ஸ்திரீகளிடம் அதிகமாக காணப்படவில்லை புருஷர்களுடன் ஒத்துழைப்பு அதிகம் பாராட்டி ஸ்திரீகளின் சுயமதிப்பை-சுவாதந்தரியத்தை உலகத்தில் பலதுறைகளிலும் அடைய வேண்டும். சகோதரிகளே! நம்முடைய இயக்கமானது நாளடைவில் ஊக்கத்துடன் பயன்படுமாறு நம்மாலியன்ற உதவியை இந்திய மாதர்களின் சங்கத்தின் வாயிலாக உபயோகப்படுத்துமாறு கடவுள் நம்மெல்லோருக்கும் சக்தியையும் ஆயுளையும் அருள்வாராக.

N. Kunniammal.

எந்த ஸ்திரீயிடத்தில் இலக்ஷ்மி வசிப்பாள்?

இக்கேள்விக்கு பதில் அறிந்துகொள்ளவேண்டியது, ஸ்திரீ தர்மத்தைப் படித்து அறிந்து விருத்தியடைய விரும்பும் ஒவ்வொரு ஸ்திரீயின் கடமையாகும். இந்த கேள்வியானது புதியதல்ல. ஹிந்துக்களில் ஐந்தாம் வேதமெனப் பெயர் பெற்ற ஸ்ரீமஹாபாரதம் அநுசாஸன பர்வம் 32-வது அத்தியாயத்தில் மேற்கண்ட பிரச்னமானது, சரதல்பத்தின் (அம்புகளான படுக்கையின்) மேல் உத்தராயணத்தை எதிர்பார்த்துக்கொண்டு கிடந்தும் பகவான் ஸ்ரீகிருஷ்ணனுடைய அநுக்ரகத்தால் துன்பத்தை யுணராமல் பாண்டவர்கள் மூல

மாக உலகத்திற்கு தர்மோபதேசம் செய்துவந்த பீஷ்மாசாரியரை நோக்கி யுதிஷ்டிரரால் கேட்கப்பட்டது. அதற்கு பிதாமகரான பீஷ்மர் :—"இந்த விஷயத்தில் முன் நடந்திருக்கும் சரித்திரத்தை நான் கேட்டபடி உனக்குச் சொல்வேன். ப்ரத்யும்னனுடைய தாயான ருக்மிணியானவள் கிருஷ்ணனுடன் இருக்கையில் நாராயணனுடைய மடியிலிருந்துகொண்டு ப்ரகாசிப்பவளும் தாமரை மலர்போன்ற முகமுள்ளவளுமாகிய ஸ்ரீதேவியைக்கண்டு ஆச்சர்யத்தினால் அழகான கண்கள் மலர்ந்தவளாய், "மூன்று லோகங்களுக்கும் நாதராயிருப்பவரின் காதலியே! ப்ருகு மஹரிஷியின் பெண்ணே! நீ எந்தப் பிராணிகளை அடைகிறாய்? யாரிடத்தில் நிலை பெற்றிருக்கிறாய்? யாரை நீ அடைவதில்லை? உண்மையாக எனக்குச்சொல்லு" என்று கேட்டாள். ருக்மிணி தேவியினால் கண்ணன் முன்னிலையில் இவ்வாறு கேட்கப்பட்ட சந்திரன்போன்ற முகமுள்ள ஸ்ரீதேவியானவள் க்ருபை கூர்ந்து ப்ரியமாக அழைத்து இனிமையாக்ச் சொன்னாள்.

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அழகும் அடக்கமுமுடையவர்களாய், தேவதைகளிடத்திலும் ப்ராம்மணர்களிடத்திலும் (பிரஹ்மானுஸந்தானம் செய்பவர்கள்) பக்தியோடு, வீடுகளையும் பாத்திரங்களையும் சுத்தமாக வைத்துக்கொண்டு பசுக்களையும் தான்யங்களையும் ஊக்கத்துடன் பார்த்துவரும் பெண்களிடத்தில் எப்போதும் வசிக்கிறேன். தம் தர்மத்தை அறிந்து அனுஷ்டித்து, அடக்கத்துடன் பெரியோர்களுக்குப் பணிவிடை செய்வதில் ஊக்கமுடையோராய், சுத்தமனமும் பெருமையும் ஸாமர்த்தியமும் வாய்ந்த புருஷர்களிடத்து பொறுமை, அடக்கம், ஸத்தியம், நல்ல இயற்கை, மனோவாக்குக் காயங்களின் ஒற்றுமை, இக்குணங்களோடு நடந்துகொண்டு தேவர்களையும் ப்ராஹ்மணர்களையும் பூஜிக்கும் பெண்களிடத்திலும் வசிக்கிறேன். பண்டங்களைக் காப்பாற்றாமல், எதையும் ஆராய்ந்து செய்யாமல், எப்போதும் கணவனுக்கு விரோதமாகப் பேசிக்கொண்டு பிறர் வீட்டில் நோக்கமுள்ளவளாய் இருக்கும் நாணமற்ற பெண்ணை விட்டுவிடுகிறேன். ஆசையுள்ளவளும் கார்யத்தில் திறமையில்லாதவளும், கர்வமுள்ளவளும், சுத்தமில்லாதவளும், கலகத்தில் மனமுள்ளவளும், அதிக தூக்கம் உடையவளும், எப்போதும் படுத்திருப்பவளுமான ஸ்திரீயை விட்டுவிடுகிறேன். எப்போதும் உண்மையுள்ளவர்கள் காணற்கினியவர்கள், அழகும் குணங்களுமுள்ளவர்கள் கற்புள்ளவர்கள், மங்களாசாரங்களுள்ளவர்கள், அலங்காரமுள்ளவர்கள் - ஆகிய இம்மங்கையர்களிடம் வஸிக்கின்றேன்.

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மேற்சொல்லிய குணங்களில் முக்கியமாய் அனுஷ்டிக்க வேண்டியவை :—(1) அடக்கம், (2) வீடுகளையும் பாத்திரங்களையும் சுத்தமாய் வைத்துக்கொள்வது, (3) பசுக்களையும் தான்யங்களையும் ஊக்கமாய்ப்பார்த்துவருவது, (4) தர்மத்தை அறிந்து அனுஷ்டிப்பது, (5) பெரியோர்களின் சுச்ரூஷை, (6) பொறுமை (7) ஸத்யம், (8) மனம், வாக்கு, காயம் இவைகளின் ஒற்றுமை.

ஸ்ரீயானவள் நம்மைவிட்டு அகலாமலிருக்கவேண்டில் நம்மிடம் அணுகாமல் ஜாக்கிரதையாய் ஒதுக்கவேண்டிய துர்க்குணங்கள் :—(1) பண்டங்களை காப்பாற்றாமலிருப்பது, (2) யோசனையில்லாமல் செய்வது, (3) கணவன் முதலான பெரியோர்களிடத்தில் மரியாதையில்லாமலிருப்பது, (4) அயல் வீடுகளுக்கு அடிக்கடி போவது, (5) வீணாசை, (6) காரியத்தில் திறமையில்லாமலிருப்பது, (7) கர்வம், (8) அசுத்தம், (9) கலகத்தில் பிரியம், (10) தூக்கம்-எப்போதும் படுத்திருப்பதில் ப்ரியம். இவைகளில் ஒவ்வொன்றாக எடுத்து நிதானித்துப்பார்ப்போம் :—

விசாலாக்ஷி.

[இன்னும் வரும்.]

முக்கிய சமாசாரக் குறிப்புகள்

ஸ்திரீகள் கவுன்சிலர்களாவதற்கு சென்னை கார்பொரேஷ (நகரபரிபாலன சபையி) னுடைய ஆக்ஷேபம் :— நியமனத்தாலோ, ஜனங்கள் தேர்ந்தெடுப்பதாலோ இச்சபையில் ஸ்திரீகளும் கவுன்ஸிலர்களாகலாமென்பதற்கு 9 பேர்கள் சம்மதங்கூறினர். இதற்கு எதிராக ஸ்திரீ என்பதையே ஒரு காரணமாகக்கொண்டு அவர்கள் கவுன்ஸிலர்களாக லாயக் இல்லாதவர்கள் என்று வாதிக்க 11 பேர்கள் நின்றது தௌர்ப்பாக்கியமும் விபரீதமுமான சங்கதி. ஏனெனில், கவுன்சிலர் ஸ்தானத்திற்கு ஸ்திரீகள் தள்ளுபடி அல்ல, அவர்களும் உரியவர்களே என்று இரண்டு வருஷத்திற்கு முன்புதான் நம் பக்ஷமாக இதே சபையார் ஒருமித்துச் சர்க்காருக்குச் சிபாரிசு செய்தார்கள். இப்போதைய தீர்மானம் நாம் ஒரு பொருட்டாக எண்ணத்தகுந்ததல்ல. இவ்விஷயம் பிரேரணை செய்யப்படுமென்று ஸ்திரீ சங்கங்களுக்கு முன்னதாக அறிவிக்கப்படவில்லை. அன்று இதைப் பிரேரணைசெய்தவரே இதற்கென்று ஸித்தமாக வரவில்லை. சபைக்கூட்டம் கலைய அரைமணிக்கு முன்புதான் இவ்விஷயத்தை எடுத்தார்கள். மொத்தம் 48 மெம்பர்களில் 20 பேர் மட்டுமே ஆஜராயிருந்தார்கள். இவ்விஷயத்தைப்பற்றி ஆலோசனையாவது விவகாரங்களாவது நடைபெறவில்லை. இத்தீர்மானத்தைக் கண்டனம் செய்ய மாதர் இந்திய சங்கத்தார் கூட்டிய ஓர் பெருஞ்சபையில் ஸ்திரீகள் அநேக பிரமுகர்களும் பிரதிநிதிகளும் உள்பட வந்திருந்து பின் வரும் தீர்மானத்தைச் செய்தார்கள்: "சென்னை கார்பொரேஷன் என்னும் நகரபரிபாலன சபையார் இவ்விஷயத்தைச் சீக்கிரம் மறுதரம் ஆலோசனைக்குக்கொண்டு வந்து சீர்தூக்கி நிதானமாகத் தீர்மானிக்கும்வரை ஸ்திரீகள் தம் பூரண சக்தியாலும் அடுத்த வோட்டில் தமக்குப் பிரதிகூலமானவர்களைக் கவுன்சிலர்களாக வொட்டாமற்செய்து தமக்கநுகூலமானவர்களையே கவுன்சிலர்களாக்கி சென்னைக்குக் கீர்த்தியை யுண்டாக்குவார்கள்."

பம்பாய் ஜனஸமுதாயத்தில் வியபிசாரத்தை ஒழிக்கச் செய்யப்படும் பெருமுயற்சி :—இவ்விஷயத்தில் பம்பாயின் தோஷத்தை அடியோடு தொலைக்க பம்பாய் ஸ்திரீ சங்கத்தார் மிக ஊக்கத்தோடு கிளர்ச்சி செய்துவருகிறார்கள். அந்நகரில் வருஷத்துக்கு வருஷம் வியபிசாரம் அதிகரித்து வருகிறது. இது பரிசுத்தமான ஸ்திரீகளுடைய ஆரோக்கியத்துக்கும் ஆபத்தாயிருப்பதோடு, "நகரங்களுக்குள் அரசி" எனப் பெயர் பெற்ற பட்டணத்திற்கு அபக்கியாதியும் ஏற்படுகிறது. ரெவரெண்டு **ஆர். கிரே** அவர்கள் எழுதிய "ஜனஸமுதாயத்தில் அதிகரித்துவரும் துஷ்ட நடவடிக்கை" என்னும் சிறு புத்தகத்தை இக்கமிட்டியார் பிரசுரித்திருக்கிறார்கள். நம் பத்திரிகையை வாசிப்போர் யாவரும் அப்புத்தகத்தைத் தருவித்துப் படிக்குமாறு வேண்டுகிறோம். ஆத்மாவை யழிக்கும் இப்பிரவிர்த்தியில் ஸ்திரீகளைச் சாதனமாகக்கொண்டு செய்துவரும் அக்கிரமமான வியாபாரத்தைக் கண்டிக்கச் சட்டமொன்றை தீர்ந்த விசாரணையின்மேல் ஸ்ரீமான் கஞ்சி துவாரகதாஸ் என்னும் மெம்பர் சட்டசபையில் பிரேரணை செய்யப்போகிறார். இவ்வாறே இலங்கை முதலிய கிழக்குக் கடற்கரைப் பட்டணங்களிற் செய்யப்பட்டிருக்கிறது. மனிதப்பிசாசுகள் செய்யும் இத்துஷ்ட வியாபாரத்தை வேரறக்களைவதோடு ஸ்திரீகளுக்கும் தகுந்த ஜீவனோபாயத்தைக் கற்பித்துக் கொடுக்க ஏற்பாடுகளைச் செய்தலும் வேண்டும். ஜனஸமுதாயத்தை பரிசுத்தம் செய்யும் இவ்வரிய முயற்சி கைகூடவேண்டுமென்று ஸகல ஸ்திரீகளும் விரும்புவார்களாக.

பீஹாரிலும் ஒரிஸ்ஸாவிலும் ஸ்திரீகளின் வோட்டு ஸ்வாதந்த்ரியத்திற்காக ஸ்ரீமான் தேவகீ பிரஸாத ஸின்ஹா அவர்கள் பேசப்போவதாக அறிவித்திருக்கிறார்.

நவம்பர்மீ ஆரம்பத்தில் அவ்விஷயம் சட்டசபையில் விவகாரத்திற்கு வரும். அங்கே கிளர்ச்சி செய்து போராட ஸ்ரீமதி மிஸ்ஸஸ் கஸின்ஸ் என்பவர் மாதர் இந்திய சங்கத்தாரால் அனுப்பப்பட்டிருக்கிறார். இவ்விஷயமாக பிரசாரகவேலை அம்மாகாணத்தில் மிகச் செய்யவேண்டியிருக்கிறது. ஆயினும் இக்கால விசேஷத்தால் அநேக ஸ்திரீகள் அங்கும் விழித்துக்கொண்டார்கள். நற்பயன் விளையுமென்றே நம்புகிறோம்.

அமேரிக்கா.—அமெரிக்க ஐக்கிய மாகாணங்களின் பொதுப்பார்லிமெண்டு சபையின் சரித்திரத்தில் முதன் முதலாக மிஸ் ஆலிஸ் **ராபேர்ட்ஸ்** என்பவர் அக்ராஸனம் வகித்தார். அந்த ஸ்தானீகரான சபாநாயகர் கொஞ்சநேரம் வெளியிற்போகவேண்டி வந்தது. அப்போது மெம்பர்களனைவரும் ஒரே வாக்காக ஸர்வஜன ஸம்மதமான ஷெ அம்மையாரை அக்ராஸனம் வகிக்கக்கேட்டுக்கொள்ள, அவரும் பதறாமல் ஸாவதானமாய் வெகு ஸாமர்த்தியத்தோடு தாம் ஏற்றுக்கொண்ட பொறுப்பை நிறைவேற்றினார். முன் அவர் ஓர் நாட்டுப்புறத்தில் தபாலாபீஸர் ஆகவும் போஜனசாலை மேற்பார்ப்பவராகவுமே இருந்தார். ஆயினும் புத்திசாலித்தனத்தோடு காரியத்தைக் கவனிக்கக்கூடியவர் எனத் தன் நாடு முழுதும் பெயர் பெற்றார்.

நம் தேசத்தவர்களின் ஆரோக்யம்

ஸ்திரீகளுக்குக் குழந்தைகளிடத்தில வெகுப்ரியம். முதலாவது இரண்டாவது வயதில் தன்னுடைய குழந்தைக்கு வியாதியுண்டாய் திடீரென்று கை தவறிப்போகுமேயாயின் மிகுந்த துக்கத்தினாலவஸ்தைப்படாத தாயொருவருமில்லை. இந்தியாவில் பிறக்கிற குழந்தைகள் மூன்றில் ஒன்று ஒருவயதாகிறதற்குள்ளேயே இறந்துபோகிறது. இதர தேசங்களின் மரண சங்கையை கவனிக்குமிடத்து இவ்விடத்திலிறத்தலின் மிகுதி சகிக்கக்கூடாததாகவிருக்கிறது. ஆஸ்ட்ரேலியா தேசத்தில் ஆயிரத்துக்கு 51 குழந்தைகள் மரிக்கின்றன. இந்தியாவிலோ அத்தொகைக்கு 355. இவ்விஷயத்தை கவர்ண்மெண்டாருக்குத் தெரியப்படுத்தி நமது தேசத்தார் சுகவிருத்திக்குத்தகுந்த ஏற்பாடுகள் செய்யும்பொருட்டு ஜாஸ்தி பணம் செலவு செய்யவேண்டும் என்று ஸ்திரீ வோட்டர் (Voters) களால் எடுத்துக்காட்டப்படும். அறிவுள்ள சட்டதிட்டங்களினால் அநாரோக்யம் இப்பொழுதிருக்கிறதைவிட வெகுவாக குறைக்கப்படலாம். இங்கிலாண்டு தேசத்தில் ஜனங்களுக்கு வித்யாபிவிருத்தி குறைந்திருந்தகாலத்தில் பெரியம்மை, ப்ளேக் முதலிய ஒட்டுவாரொட்டி வியாதிகள் விசேஷமாகப் பரவிக்கொண்டிருப்பது வழக்கம். சாமான்யமான ஜனங்களுக்குள் வித்யாப்யாசம் நன்றாக பரவலாலும், வியாதிகள் கண்டதும் பக்கத்திலிருக்கும் ஆரோக்ய விஷயமாக ஏற்படுத்தப்பட்ட அதிகாரிகளிடத்தில் தெரியப்படுத்திப் பதிவிக்கவேண்டுமென்றும், ஒட்டுவாரொட்டி வியாதிகளில் இதரர்கள் வியாதிகிரஸ்தர்களிடத்தில் சேராவண்ணம் தனி இடங்களில் அவர்கட்கு ஏற்பாடு செய்யவேண்டுமென்றும் சட்டங்கள் உண்டாகவே இம்மாதிரியான் கொள்ளை நோய்கள் விலக்கப்பட்டன. உதாரணமாக இங்கிலாண்டு தேசத்தில் மேற்சொன்ன வியாதிகளால் மரிப்பவர்கள் நூற்றுக்கிரண்டு. சென்னையில் நூற்றுக்கு 30. ரஸ்கின் என்கிற க்ரந்தகர்த்தா "ஒரு தேசத்தில் முதல் முதலில் கவனிக்கவேண்டியது மன்னுயிர் நன்மை. (ஜனங்களின் க்ஷேமம்). ஆரோக்யத்தைவிட மேலான செல்வமொன்றுமில்லை. எந்த தேசத்தில் மேன்மையும், ஆரோக்யமும், சந்தோஷமுமுள்ள ஜனங்களதிகரித்திருக்கிறார்களோ அத்தேசமே மிக ஐசுவரியமுள்ள தேசம்." என்கிறார்.

நம் நாட்டின் செல்வம்

எவ்வளவுக்கெவ்வளவு இந்தியா முன்காலத்தில் செல்வத்திற்காக பிரசித்தியாயிருந்ததோ அவ்வளவுக்கவ்வளவு தற்காலத்தில் வறுமைக்கு பிரசித்தியாயிருக்கிறது. இதற்குக் காரணங்களைக்குறித்து ஸ்திரீ வோட்டர்கள் கவனிக்க மிக சிரத்தையெடுத்துக்கொள்வார்கள். ஆனதுபற்றி வரிகட்டுவதினால் வோட் செய்ய வதிகாரம் பெற்ற ஸ்திரீகளில் தேசாபிமானிகள் தங்கள் பணத்தை தேசத்தின் கைத்தொழில் விருத்திமார்க்கங்களிலுபயோகிக்கச்செய்வார்கள். சுவதேசி சாமான்களை கொள்வதினால் ஒவ்வொரு ஸ்திரீயும் தன்னுடைய தேசத்திற்கு முன்னிருந்த செல்வத்தையுண்டாக்கு மார்க்கத்துக்கு சகாயம் செய்தவளாகிறாள். ஸ்திரீகளின் சகாயத்தால் இந்தியாவிற் கேற்பட்ட அக்ஞானம், அநாரோக்யம், வறுமை யென்கிற துர்குணங்கள் தெரிவு, திறன் செல்வமென்கிற நற்குணங்களாக மாற்றப்படும்.

ஸ்திரீ வோட்டர்கள் தங்களுடைய கடமையை யெவ்வாறு செய்கிறார்கள் !

சென்ற 1920-ம் வருஷத்தில் டிஸ்டிரிக்ட் முனிஸிபாலிடி சட்டப்பிரகாரம் சுவய ஆட்சியின் பொருட்டு ஏற்பட்ட இலக்ஷனைப்பற்றி (Election) வர்த்தமான பத்ரிகைகளில் தெரியப்படுத்தியிருக்கிறதில் கவனிக்கத்தகுந்த விஷயமொன்றிருக்கிறது. ஸ்திரீகள் தங்களுடைய வோட்களை பதிவிக்க முன்னிடுவதில் பின்வாங்கவில்லை. ஸ்ரீரங்கத்தில் ஸ்திரீகள் சௌகரியத்துக்காக வோட் கொடுக்க பிரத்யேகமானவிடம் ஏற்பாடு செய்யப்பட்டது. பல்லாரி, தஞ்சாவூர் டிஸ்ட்ரிக்ட்களில் வோட் செய்தவர்களில் முக்கால்வாசி தாங்களே வோட் கொடுக்குமிடத்திற்கு நடந்து சென்றார்கள். இவ்வாறு தமது கடமையை செய்வதைப்பார்த்தாலவர்களுக்கந்தவதிகாரம் கொடுப்பதிற்கு பக்வகாலம் வரவில்லையென்று எவ்வாறு சொல்லலாகும்?

துர்க்கி தேசம்

(TURKEY)

துர்க்கி தேசத்தில் கல்வியில் சிறந்த ஒரு வம்சத்தில் பிறந்த காலிதே எடிப்கானும் என்கிற ஒரு ஸ்திரீ கான்ஸ்டாண்ட்நோபில் நகரத்தில் ஸ்திரீகளுக்கு ஏற்பட்டிருக்கும் கலாசாலையிலிருந்து பட்ட பரீட்சையில் தேர்ந்து மிகுந்த மேன்மையுடன் பட்டம் பெற்றிருந்தாள். அந்த தேசத்திய கவர்ண்மெண்ட் மகாநாட்டு சங்கத்தில் கல்வி விஷயத்தின் மந்திரியாக ஏற்படுத்தப்பட்டாள். அந்தம்மாள் "லெடெம்பஸ்" என்று பேரையுடைய பத்ரிகைக்கும் ப்ரெஞ்சு, அமெரிகா, இங்கிலீஷ் பாஷைகளிலுள்ள மேன்மையான வர்த்தமான பத்ரிகைகளுக்கும் வெகு தூரத்திலுள்ள கீழ் நாட்டு விஷயங்களைக் குறித்து வியாசங்களெழுதுவது வழக்கம். 1908-ம் வருஷத்தில் துர்க்கி தேசத்தின் இராஜ்ய விஷயங்களில் உண்டான சமூலமான மாறுதலுக்கிந்தம்மாள் விசேஷ காரணம்.

TELUGU

ఈశ్వరశక్తి

ప్రస్తుతము ప్రపంచములో గలుగు చుండు అతి తీవ్రమైన మార్పులను మీరందరు చూచుచు, వినుచునున్నారు గదా? ఈ మార్పులంతయును ఏదోయొక శక్తివల్ల గలుగుచుండవలయునని యెవరికిని తెలియకపోదు. ఆశక్తియేమిటి, ఎక్కడనుంచి ఉద్భవించుచున్నది, దానియొక్క ముఖ్యపని యేమియని మనము తెలుసుకొనుట యత్యావశ్యకము. ఆ శక్తియనునది ఈశ్వరశక్తియే. దానియొక్క ముఖ్యోద్దేశము ప్రపంచముయొక్క అభివృద్ధియే. ఈ ఈశ్వర శక్తియనునది సకలప్రపంచములయందును పనిచేయుచున్నది. అయితే ఈశక్తియనునది కొన్ని సమయములయందు ఎక్కువగా ప్రపంచమునందు వ్యాపించి మనము ఇదివరకు విని కని యుండనిమార్పులను అతిశీఘ్రకాలములో సమకూర్చుచున్నది. దివ్యజ్ఞాన సంపన్నులైన మహనీయులు ఈ శక్తిని కనుగొని దానియొక్క ముఖ్యోద్దేశము ప్రపంచాభివృద్ధియేగాన దానితో తమ శక్తినికూడ (యెంతకొంచమైనను) చేర్చిపనిచేయుచున్నారు. ప్రతియొక్కరును ఈ ఈశ్వరశక్తిని తమ ఆత్మజ్ఞానమువల్ల గ్రహించి దానికి తోడ్పడుటకు ప్రయత్నపడవలయును. దానికి విరుద్ధముగా నడచుటవల్ల ప్రపంచమున కెంతమాత్రమును సహాయము చేసినవారు కాజాలరు. అట్లునడచువారందరు భీరులు, స్వప్రయోజకులు.

ఈ ప్రపంచము నందంతటయును ద్వివిధములైన మనుష్యులున్నారు. తెలిసినవారు, తెలియనివారు. ఈశ్వరశక్తిని గుర్తెరిగి దానికి తోడ్పడి పనిచేయువారె తెలిసినవారు. ఈశ్వరశక్తిని గుర్తెరుగక దానికి విరుద్ధముగా నడచువారే తెలియనివారు. ఈ ఈశ్వరశక్తిని గనుగొను జ్ఞానమును సంపాదించుటయే ముఖ్యమైన విషయము. మనుజుడు ఏమతస్థుడు, ఏ తెగకు చేరినవాడు అను విషయములు ముఖ్యములుగావు. అయితే ముఖ్యమైన విషయము ఈశ్వరుడు మనుజులకు నేర్పరచియుండు మార్గమును గనుగొనుటయే.

గోచరాగోచర ప్రపంచమునందలి సకలమును ఈశ్వర నిర్మితమైనవనిగాని, లేక యేదోయొకగొప్ప శక్తివల్ల నిర్మితమైనవనిగాని యందరును నొప్పుకొనక మానరు గదా? అట్లుండ వస్తుజాలము మొదలు మనుష్యజాలము వరకు నొకరి కొకరు సహోదరులు గాదా? మనమందరమును ఈశ్వరాను సంభూతులమ్ము గాన సహోదరులను జ్ఞానము నిశ్చయముగా మనహృదయమున నాటిన, ప్రకృతము ప్రపంచములో మనము వీక్షించుచుండు ద్వేషములు, తత్సంబంధయుద్ధములు, మృగహింసలు, ఇవియన్నియు నుండవు గదా? ఈశ్వరసంకల్పమైన అభివృద్ధికి స్త్రీలెట్లు సహాయపడగలరని యడుగుదురేమో?

స్త్రీలు సహజముగా మిక్కిలి దయార్ద్ర హృదయులు, సాహసవంతులు, చాతుర్యవంతులు, దీర్ఘాలోచనపరులు, ముందు హెచ్చరిక కలవారు. చాలమట్టుకు స్త్రీలయెడ నీగుణములన్నియున్నవి. పురుషులందు అహంభావమువల్లను, స్వలాభాపేక్షవల్లను, మరుగుపరుపబడియున్నవి. కొద్దిసంవత్సరముల నుంచి కొంచము కొంచముగా స్త్రీల విషయములయందేమి మరియితర విషయములయందేమి మార్పులు గానవచ్చుచున్నవి. ఈ మార్పులన్నియు పై కనుపర్చిన ఈశ్వరశక్తి ప్రభావము వల్లగదా గల్గినవి. స్త్రీలు, ఈశ్వర ప్రసాదమైన తమశక్తులను స్వప్రయోజనమునకుగాక, సాంఘిక, వ్యావహారిక, దేశోద్ధారక, మతబోధక విషయములయందు ఉపయోగపరచుటకు ప్రయత్నపడవలయును. ఈశ్వరశక్తినిశ్చయముగా నారిప్రయత్నములకు సహాయముచేయును.

అట్లుగాకున్న శతాబ్దముల కొలది విద్యాభ్యాసము స్త్రీలకు అనావశ్యకమని పల్కుచున్న పురుషులేమి, విద్యనేర్చుట స్త్రీధర్మముగాదని తలంచుచుండిన స్త్రీలేమి యిప్పుడునొక్క మాటగా స్త్రీలకు విద్య అత్యావశ్యకమని యేల నొక్కి చెప్పుచున్నారు? స్త్రీలు అబలులనియు పురుషుల అధీనతకు సర్వదాలోబడియుండవలెననియు మనదేశ వాడుకగదా? ఇంగ్లాండునందేమి, అమెరికా దేశముననేమి, ప్రస్తుతము మనదేశములో నేమి, స్త్రీలు అబలులుకారని నిరూపించుకార్యములుచేసి యుండలేదా? స్త్రీలు అబలలేయయి యుండిన ఇంగ్లాండు నందు స్త్రీలు పార్లమెంటు సభకెట్లు ఎన్నుకొనబడియుందురు? హిందూదేశమున శాసన నిర్మాణ సభలకు సభ్యులనెన్నుటకును హక్కునెట్లు సంపాదించియుందురు. ఈశ్వరశక్తిసర్వుల యందును పరిపూర్ణముగా వ్యాపించియుండ, ఈశ్వర దృష్టియందు సర్వులు సములేయయి యుండ, బలులు, అబలులు యని భేదము ఎక్కడనుంచి వచ్చె. ఇదిస్వప్రయోజనమునకుగాను కల్పించిన మాయవాక్కు.

కావున ఓ హిందూదేశ నారీమణులారా! మీరు హిందూదేశమునకేమి తన్మూలమున ప్రపంచమునకేమి గొప్పసహాయము చేయ సంసిద్ధులుగ నుండుడు. తొల్తొల్త మీసహాయము సాంఘిక విచారములయందు నత్యావశ్యకము. మీసహాయములేనిదే సత్వరమున మార్పులుగలుగ జాలవు. మీకొమార్తెలను పాఠశాలలకు బంపి విద్య నేర్పింపుడు. ఎంతవరకు చదువవలెనని వారిష్టపడిన వారిని చదువునిండు. విద్యావిషయములో నేమి మరి యే యితరవిషయముల యందేమి పురుషులు గోరు హక్కులను స్త్రీలు సహితము పొందుటకు పాటుపడుడు. 16 సంవత్సరముల వరకైనను వివాహ నిషేకాది కార్యముల సలుపకుడు. మనదేశములో మిక్కిలి అనాగరికమైన సాంఘిక దురాచారము మరియొకటికి గలదు. దానినిమీరు మీయావద్బలముతో పోరాడి మాన్పుడు. అదేదనిన స్త్రీలు విధవలైన తరువాత వారియొక్క శిరస్సులను ముండనము చేయుట. ఈశ్వర ప్రసాదమై, దేహసౌందర్యమునకై యొసగబడిన కేశములను బలవంతముగా ఖండించి వికృత రూపులుగా చేయుట యెచ్చటి ధర్మము. నిజముగా ఈశ్వరుడు తన బిడ్డలు వికారరూపులుగనుండుటకు నిష్టపడునా? ప్రపంచమెల్లను సౌందర్యాతిశయముతోనింపి హృదయానందము గలుగుచేయుచుండు ఈశ్వరుడు ఈ సాంఘిక వైపరీత్యమునకు నిష్టపడునా? నిశ్చయముగా ఇష్టపడడు.

వరశుల్కములను రూపుమాపుటకు మీరు కంకణబద్ధులైయుండవలయును. కాలగతి యెంతకువచ్చినది. మీ కుమారులు, కుమార్తెలు బజారులో యేలపు సరకులకన్న హీనమైనారుగదా? ఈ కీడుపద్ధతివల్ల ఎన్ని సంసారములు పాడైనవి, ఎన్ని ఘోరకృత్యములు జరిగినవి, ఎన్ని స్వహస్తమరణములు జరిగినవి. ఇంకను ఇటువంటి కార్యములు జరుగుటకు మీ రవకాశ మిచ్చెదరా?

ఆడుబిడ్డలకు గాని, భార్యకు గాని తండ్రుల ఆస్తియందును, భర్త ఆస్తియందును ఏలాటి స్వతంత్ర హక్కు లేదనుమరా చారము మరి యొకటి. ఆలోపము సవరించి ఆడబిడ్డలకును, సమాన స్వతంత్ర హక్కులను కలుగ చేయవలెనని మదరాస్ హైకోర్టు న్యాయమూర్తులుగ నుండిన మ-రా-రా-శ్రీ టి. వి. శేషగిరి అయ్యరుగారు హిందూదేశ శాసన నిర్మాణ సభలో ఒక తీర్మానమును తెచ్చియున్నారు గాన మీరందరు సభలు చేసి వారు తెచ్చిన తీర్మానమునకు బలము నివ్వుడు.

తెగవైషమ్యములను మరచి నిర్బంధనలు లేక నొక జాతిలోని అంతర్భాగలు భాగభేదములు లేక సులభముగా వివాహాది కార్యములు జరుపుటకు మీ సహాయము అత్యవసరము. ఈ మార్పులను అత్యవసరమున చేసిన గ్కాని మన దేశము శీఘ్రకాలములో బాగుపడ జాలదు. కాలచక్రము మహాతీవ్రముగ దిరుగుచున్నది. ప్రపంచమున మార్పులు బహువేగముగ గల్గుచున్నవి. మనము గూడ ఆలస్యము చేయక కాలచక్రము ననుసరించిన గాని మన దేశము పూర్వపు ఉన్నతస్థితికి రాజాలదు. కాన త్వరపడుడు. త్వరపడుడు.

ఇంతియకాదు. మరియొక గొప్పభారము మీపైనున్నది. ప్రస్తుతపు శాసన సభలలో కొన్ని రాష్ట్రములయందు మీకు యెన్నిక అధికార మివ్వబడియున్నది. దీనిని తాత్సార భావమున చూడకుడు. ఇది నిజమైన యొక శక్తి. దీనిని తెలివితోను, జ్ఞాతోనునము ఉపయోగించిన అది మీకు రాజకీయ విషయముల యందు సహాయమొసంగును.

హిందూ దేశమున మన హిందూ ధర్మములు కొంచము గొప్పలైన నిల్చియున్నవనిన యా కీర్తియంతయు మీ కొసగవలయును. మన దేశము పాశ్చాత్య దేశములతో సంబంధము గలిగి, వారిచే పరిపాలింపబడి నప్పటినుంచియు, వారి యాచారములు, వారి పద్ధతులు, మతబోధలు, కొంచము కొంచముగా మన దేశమునందు వ్యాపించి మన యాచారములను, మతములను, పద్ధతులను తారుమారు చేసినవి. దీనికి లొంగినవారు చాలమట్టుకు పురుషులే. స్త్రీలు మాత్రము పురాతన వైదిక ధర్మమును గాపాడు చున్నారు. కాలక్రమమున అన్ని మతముల యందును దోషములు సంభవించుట సహజమే. ఇందుకు హిందూమతము మాత్రము లోబడక పోలేదుల మన మతాచారములలో గూడ దోషములున్నవి. వాటిని బోగొట్టి. నిజధర్మములను గాపాడి, మన బిడ్డలకు మన మత ధర్మము, బాల్యమునుండి బోధించి, సకల జ్ఞానవంతులచే పొగడబడిన మన వేదాంతసారమును ప్రపంచమునందెల్ల వెల్లడిచేసి, లోకోపకారమునకు తోడ్పడి హిందూ దేశమును పూర్వపు ఉన్నతస్థితికి దెచ్చి, ఈశ్వర శక్తికి సహాయపడి కీర్తి వహింతురని నమ్ముచున్నాను.

యం. యస్. వేణుగోపాల్.

వివిధ విషయములు.

1. మదరాసు కార్పొరేషన్ వారి యసంబద్ధ తీర్మానము.

స్త్రీలకు మ్యునిసిపల్ మెంబర్లుగా నియమింపబడు అధికారము నిప్పించు నిమిత్తమై మదరాసు కార్పొరేషన్లో తేబడిన తీర్మానమునకు 9 మంది అనుకూలముగాను 11 మంది ప్రతికూలముగాను అభిప్రాయము నిచ్చినందున ఆ తీర్మానము ఓడిపోయెను. రెండు సంవత్సరముల క్రిందట ఈ కార్పొరేషన్ వారే స్త్రీలకీయధికారము నిచ్చుట యవసరమని గౌర్నమెంటు వారికి ఏకకంఠముగ శిఫార్సు చేసియుండిరి; కావున నిపుడు చేసిన తీర్మానము గొప్ప పొరపాటే గాక అసంబద్ధముగ కూడ నున్నది. ఇది గాక, ఈ తీర్మానము చర్చకు వచ్చునను సంగతిని యే స్త్రీ సమాజమువారికిని ముందుగా తెలుపలేదు. తీర్మానము చేయుదినమున 48 మెంబర్లలో 20 మాత్రమే మీటింగుకు వచ్చియుండిరి. ఆ ఇరువదిలో పై సూచించినట్లు 11 మంది విరుద్ధముగాను, 9 మంది అనుకూలముగాను అభిప్రాయ మిచ్చిరి. తీర్మానమును తెచ్చినవారు సహితము చర్చకు వలయు సన్నాహములతో చాలినంత సిద్ధపడియుండ లేదు. చర్చకూడా మీటింగ్ ముగింపజేయుటకు అర్ధగంటకు ముందు మాత్రమే అరంభింపబడినది. ఈ కారణములచే కార్పొరేషన్లో ఇప్పుడు జరిగిన తీర్మానము యుక్తమైనదని చెప్పజాలము.

ఇట్టి తీర్మానము కేవల మసంబద్ధమని ఖండించుటకు మహిళా భారతీయ సమాజమువారు (Women's Indian Association) ఒక గొప్ప మీటింగ్ జేసిరి. ఆ మీటింగుకు అన్ని తెగల స్త్రీలు వ్చిచేసియుండిరి. ఈ విషయమును మరల చర్చకు దెచ్చి చక్కగ నాలోచించి తీర్మానించ వలెనని కార్పొరేషన్ వారికి వ్రాయునట్లు ఆ మీటింగులో తీర్మానము జేయబడెను. అట్లది మరల చర్చకు రావచ్చును. ఈలోపల అనుకూలమైన తీర్మానము గలుగునట్లును, కార్పొరేషన్కు కీర్తి వచ్చునట్లును చేయుటకై స్త్రీలు తమ శక్తికొలది పాటుపడవలెనని కోరెదము.

2. బొంబాయి సంఘ సంస్కరణోద్యమము.

"బొంబాయి పన్నిక" యని పిలువబడు యక్రమకృత్యము నుండి స్త్రీలను విడిపించుటకు బొంబాయి మహిళా సమాజమునకు జేరిన "సంఘ సంస్కారము" శాఖవారు పోరాడు చున్నారు. స్త్రీలు జారత్వమును జీవనోపాయముగ నుంచుకొనుట మనుష్య సంఘమునకే అవమానకరము. ఇట్టి యనీతి బొంబాయిలో ప్రతి సంవత్సరము వృద్ధి యగుచున్నది. దీనివలన కులస్త్రీల ఆరోగ్యమునకు సహితము భంగము కలుగు చుండుటే గాక బొంబాయి నగరమునకే గౌరవహాని కలుగుచున్నది. ఈ అకృత్యముచే సంఘమునకు గలుగు హాని గురించి రెవరెండు. అర్. గ్రీన్ గారు వ్రాసిన కరపత్రమును ఈ మహిళా సంఘ సంస్కరణ శాఖవారు అచ్చువేయించియున్నారు. దీనినందరు తెప్పించుకొని చదువగోరెదము. సింహళ ద్వీపము మొదలగు రేవు పట్టణముల జేసినట్లు, అనీతికరమై, ఆత్మఘాతకమైయుండు ఈ అకృత్యము నిలుపదల చేయించుటకైమ. కంజిద్వారక దాస్ గారు బొంబాయి శాసన సభలో నొక తీర్మానమును చర్చకు తేబోవుచున్నారు. "నరరాక్షసులచే" నాచరణకు తేబడియున్న సర్వ నాశనకరమగు ఈ యనీతివృత్తిని పోగొట్టి స్త్రీలకు మంచి వృత్తులను కల్పించుట యవసరము. సంఘము యొక్క పరిశుద్ధికొరకు మన బొంబాయి సోదరులు సోదరీమణులు చేయుచుండు నుద్యమము సఫలమగుగాక యని మన మందరము దీవించెదము.

3. బీహారు ఓరిస్సా స్త్రీల స్వాతంత్ర్య తీర్మానము.

తమ రాష్ట్రపు స్త్రీలకు ఓట్లు ఇచ్చు నధికారమును ఇప్పించవలెనని మ. దేవకీప్రసాదుగారు రాష్ట్రీయ శాసనసభలో నొక తీర్మానమును చర్చకుదెచ్చెదరు. ఆ తీర్మానము నవంబర్ నెల ఆది భాగమున చర్చకు రాబోవునని నిరీక్షించెదము. ఈ విషయమై తగిన ప్రయత్నములను జేయునిమిత్తము మహిళా భారతీయ సమాజము వారు (Women's Indian Association) మిసెస్ కజిన్సుగారిని పంపియున్నారు. ఈ రాష్ట్రమున స్త్రీలకిట్టి విషయములను బోధించుకార్యము చాలయున్నది, గాని కాలచిహ్నముల ననుసరించి అనేక స్త్రీలు ప్రబుద్ధులై యున్నారు గాన మంచి ఫలమే గలుగునని నిరీక్షించెదము.

4. అమెరికాలో నొక స్త్రీ విచక్షణ దృష్టాంతము.

స్త్రీచరిత్రలో ప్రథమ దృష్టాంతమని చెప్పనగు సంభవమొకటి అమెరికా సంయుక్త సంస్థానములలో జరిగినది. ఆ సంస్థానముల సమావేశ మహాసభ యొకటి ఇటీవల జరిగెను. అమహా సభకు నియమింపబడిన అధ్యక్షుడు కార్యాంతరమున వెళ్లియుండెను గాన సభికులందరు జేరి ప్రజారంజకురాలని ప్రసిద్ధిగాంచియున్న మిస్ అలైసు యను నామెను అధ్యక్షురాలుగా నియమించిరి. ఆమె తనకు లభించిన నూతన కర్తవ్యమును చాల ధైర్యసాహస విచక్షణలతో నిర్వహించెను. ఆమె పూర్వమున నొక గ్రామమున పోష్టుమిష్ట్రిస్ గాను, పిదప కొంతకాలము ఉపాహార గృహాధ్యక్షురాలుగాను (Restaurant Keeper) ఉండినది గాన కొన్నికొన్ని విషయములయందు బుద్ధి కుశలతగలదియై యున్నది.

5. జనాంగము యొక్క సంపద.

పూర్వము ఇండియా దేశమెంత సంపద్యుక్తమై యుండెనో ఇపుడంత బీదస్థితి యందున్నది. దీనికేమి కారణములో స్వంతాభిప్రాయము నిచ్చు నధికారముగల స్త్రీలందరు తెలియదగి యున్నది. దేశాభిమానము గలిగి పన్ను చెల్లించుచుండు స్త్రీలందరు స్వదేశపు చేతిపనులను వృద్ధి జేయుటకై ప్రోత్సాహము నిచ్చుటకు తమ పన్ను నుపయోగింప నవకాశమిచ్చెదరని నమ్మెదము. స్వదేశపు గుడ్డలకై తన ద్రవ్యమును పయోగించు ప్రతి స్త్రీయు తన దేశమును మరల సంపదస్థితికి దెచ్చుటకు సహాయము జేయుచున్నదని చెప్పవచ్చును.

6. స్త్రీలు తమకు లభించిన నూతన కర్తవ్యమును చక్కగ నిర్వహించుట.

1920–వ సంవత్సరము క్రొత్త డిస్ట్రిక్టు మ్యునిసిపాలిటీల ఆక్టు ప్రకారము జరిగిన మదరాసు ఆధిపత్యము యొక్క ఎలెక్షనులో స్త్రీలు స్వంతముగ వెళ్లి తమ అభిప్రాయమును (Vote) వ్రాసిరని పత్రికల మూలకముగ తెలియవచ్చు చున్నది. శ్రీరంగంలో స్త్రీల కనుకూలముగ నుండులాగున ప్రత్యేకముగ ఓట్లు ఇచ్చు గుడిసె యుండ్లను కట్టించియుండిరి. బళ్లారి, తంజావూరులలో ముక్కాలు మంది స్త్రీలు ఓట్లు ఇచ్చుటకు నియమింపబడిన స్థలములకే వెళ్లి తమ అభిప్రాయములను వ్రాసిరట. స్త్రీలకు "ఓట్లు" ఇచ్చు అధికారము నిచ్చుట "అకాలికము" గాదని దీనినుండి దృష్టాంతమగుచున్నది.

7. జనాంగము యొక్క ఆరోగ్యము.

స్త్రీలు బిడ్డలను ప్రేమించుట సహజమే కదా! పుట్టిన మొదటి, రెండవ సంవత్సరములలోగా జబ్బుపడి తన ఆదరణను విడిచి చని పోవు బిడ్డవలన గలుగు దుఃఖముచే నే తల్లి హృదయము పగలదు? ఇండియా దేశమున ముగ్గురు బిడ్డలలో నిద్దరు ఒక సంవత్సరము వయసు లోపల జచ్చెదరు. ఇతర దేశములలోని శిశు మరణముల కన్న నీదేశమున చాల యెక్కువ గలుగుచుండుట ఎంత హృద్భేదకరమో యాలోచించుడు. ఆస్ట్రేలియా దేశమున వేయి శిశువులలో 51 మాత్రమే చనిపోవుచున్నారు. ఇండియా దేశమున వేయికి 355 శిశు మరణములు సంభవించుచున్నవి. స్త్రీలకు ఓట్లు ఇచ్చు నధికారము గలిగినచో జనాంగము యొక్క ఆరోగ్యమునకు ఇప్పటికన్న నెక్కువ శ్రద్ధను ద్రవ్యమును గౌర్నమెంటు వారు చెల్లించు లాగున చేయగలరు. వివేకమైన చట్టముచే నెక్కువ ఫలకారిగా అనారోగ్యమును నిలుపదల చేయవచ్చును. ఇంగ్లాండు దేశమున జనులు విద్యాహీనులుగా నున్నపుడు ప్లేగు, స్ఫోటక వ్యాధులు ఎక్కువగానుండినవి. విద్య ఎక్కువగా వ్యాపించిన కొలదియు, రోగులను పేరువ్రాయించి, వేరుచేసి యుంచి చూచు నియమములు ఏర్పడినపిదప ఆ వ్యాధులు తక్కువ యైనవి. అంటు జాడ్యమునుండి సంభవించు మరణములు ఇంగ్లాండు దేశమున, నూటికి రెండు. మదరాసాధిపత్యమునను నూటికి ముప్పది. ఒక దేశములో 'జనులే' మొదట గమనింపవలసిన విషయమని రస్కిన్ వ్రాసియున్నాడు.—"ప్రాణముకన్న వేరే ధనమే లేదు. ఏ దేశమున నెక్కువగ నారోగ్యవంతులును, సుఖవంతులును, ఘనశాలులునగు ప్రజలున్నారో ఆ దేశమే భాగ్యవంతమైన దేశము.'

8. స్త్రీ యధికారిణి.

తుర్కీ దేశపు విద్యావంతుల వంశమునకు జేరిన "ఖలిడి ఎడిబ్ ఖాను" అను నారీమణి కాన్స్టాంటినోపుల్ నగరమున బాలికా ప్రౌఢ పాఠశాలలో "డిగ్రీ" పరీక్షలో ప్రసిద్ధిగా కడతేరెను. ఈమెను తుర్కీ దేశపు జనాంగిక సభలో విద్యా విషయక మంత్రిత్వ పదవికి నియమించి యున్నారు. ఈమె "టైంస్" మున్నగు ఇంగ్లీషు, ఫ్రెంచ్, అమెరికా దేశపు వార్తాపత్రికలకు తుర్కీదేశపు సమస్యలను గురించి అనేక వ్యాసములను వ్రాసియున్నది. 1908వ సంవత్సరములో తుర్కీ దేశములో జరిగిన మూలోత్పాటన మార్పులలో నీమె యెక్కువగా పని జేసెను.

Women's Indian Association

Branch Reports :

Sivaganga :—A large meeting was held when Mrs. Cousins visited the town. Over 100 ladies were present. A Branch was formed with Mrs. Chellamal Ramaswami Iyer as Secretary. Three meetings have been held since then at which pamphlets were read on "The Care of Infants." "The Importance of Vernaculars," "Women's Education." The numbers attending are small as the town is a strong centre of orthodoxy, but prejudice will be overcome slowly as the objects of the Branch become better known. The Secretary's carriage is being sent to convey those who are utterly new to the idea of attending meetings. There are now 30 members.

Madanapalle :—New Officers have been appointed to this Branch, the President being the wife of the local Munsiff and Srimati Sonabai being the Secretary. General meetings continue each Sunday at which addresses are given by the members and occasionally by Mr. R. Seshiagiri Rao. Recently the members were invited by Mrs. Lodd Govindoss to meet at her residence and a very successful meeting was enjoyed. Rattan classes were held regularly during the summer.

Tirumaichur :—This village Branch has a nucleus of four fine working members and they show remarkable organising ability. Meetings are held regularly at the house of one of the members. A large meeting was held to welcome Mrs. Cousins and it was admirably arranged in the local School. Many attended and music, flowers, pansupari and coffee added interest and enjoyment to the speaker's address.

Tanjore :—Formerly Tanjore was one of the most active and progressive of the Branches of the W. I. A. Through various causes it became dormant for some time but it is hoped that it has now awakened again. It has been reorganised with Mrs. Gopalratnam as President, Mrs. Govinda Nair as Vice-President and Mrs. Gopala Krishna Aiyar and Mrs. Sundaresan as Co-Secretaries. A strong Committee has also been formed and a programme of meetings for six weeks has been arranged. The staff and students of the Women's Training College in Tanjore take much interest in the Branch meetings.

Madura :—The members have considered that it would add to the greater success of the Branch meetings if they were held in the private houses of the members weekly instead of always in the Theosophical Hall. A programme for a month was drawn up in accordance with this and the Secretary, Mrs. Meenambal, has sent for a number of useful books in Tamil which can be read at the meetings and discussed.

Mayavaram:—Through the help of Mrs. Amma Kutty and Mrs. C. Subramaniam a remarkably successful meeting was held in Mayavaram on the 28th September, to hear Mrs. Cousins! address on "The Blessing and Responsibility it is to be a Woman." Much interest was shown, many representative ladies being present and some taking part in supporting the speaker's views. They were specially interested in the accounts given of the progress of the Suffrage movement and of Mr. T. Seshagiri Aiyar's Bill for better Inheritance Laws for women. Mrs. Kutty Ammal translated ably and has promised to help in the regular working of the Branch. As Head Mistress of the Girl's High School and a pupil of Sister Subbalakshmi she is looked to for guidance. If perseverance is maintained this should become a flourishing Branch.

Mylapore :—Bi-weekly classes of the Mylapore Branch of the W. I. A. are now being held at 4-30 P. M. on Wednesdays and Saturdays. Instruction is being given in the making of rattan articles, in needle work and in the use of the spinning-wheel. Much interest is being taken in the classes by the members.

On Saturday last, the final half-hour was devoted to a consideration of the defeat of the Woman Suffrage Resolution in the Bengal Legislative Council. A Resolution was passed and was forwarded to the Secretary of the Bangisa Naree Samaj (Bengal Women Suffrage Society), which is now affiliated to the W. I. A.

Printed at the Besant Press and Published at 2nd Line Beach, by D. K. Telang.